

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is only a few months since Canon SIMPSON prophesied a return to the doctrine of the Atonement. One book on the Atonement does not fulfil the prophecy, as one swallow does not make a summer. But the return of a single swallow tells us that summer will come again. And a single book, written by a Cambridge doctor of medicine, and written to offer the world a new theory of the Atonement, proves that the doctrine of the Atonement is not one of the things which a progressive age has forever passed away from.

It is true that of the word 'Atonement' Dr. Douglas WHITE is a little shy. He does not use it in his title. His title is *Forgiveness and Suffering* (Cambridge Press; 3s. net). And he uses it in his book only when he cannot help it. More than that, his very purpose is to make as little as possible of what is understood by 'Atonement.' Still, the book contains a new theory of the Atonement. Dr. Douglas WHITE cannot get away from it. And just in the degree in which he is successful in doing without it is the book which he has written unsuccessful.

It is a modern book. All the ancient theories of the Atonement are described in it and found wanting. The theory which Dr. WHITE advocates is later than Origen's theory of a deal with the Devil, and later than Anselm's theory of satisfac-

tion to the offended honour of a mediæval baron God; it is later than the theory of Grotius, that Divine justice must be vindicated; and it is later than the scheme of Luther (which Dr. WHITE is amazed at the more, the more difficult he finds the answer to it), that Christ offers Himself simply as the sinner's substitute. More than all that, it is later than McLeod CAMPBELL'S, even as modified by Dr. R. C. MOBERLY, and restated by his son, Mr. W. H. MOBERLY—the theory that what Christ offered was a vicarious penitence. Dr. Douglas WHITE believes that he has arrived at a wholly new conception of the Atonement. He offers his theory in the belief that it has never been offered before.

Now in making an attempt to express the theory in a few words, we may begin with the statement, firmly made, that sin creates antagonism, not only in man to God but also in God to man. The common way of expressing it is that God has to be reconciled to man as well as man to God. Dr. WHITE prefers to speak of the removal of antagonism. For that word 'antagonism' has, so far, not been appropriated by theology. It belongs to one school no more than to another. It is, moreover, better than such a word as hatred, because hatred is difficult for the modern mind to apply to God. The modern mind has taken refuge in the saying that 'God hates the sin but loves the

sinner'—than which, says Dr. WHITE, 'there is no more misleading catchword.' Sin does not exist apart from the sinner. Then again hatred is open to the retort, 'Does God love and hate the same person at the same time?' So he prefers antagonism. And he says that, just as a father may love his son, and love him always, yet be antagonistic to him because of a lie that he has told, so is it with God. He loves us all the time, but He is antagonistic to us because we have sinned against Him.

How, then, is the antagonism of God to be removed? Dr. WHITE's answer is, By repentance. If we can be induced to repent of our sin, he says, God will forgive it. And of course, when God forgives, He forgives freely and fully. There is an end of God's antagonism to the sinner.

Is there anything new in that? Not much. What is new in Dr. WHITE's theory is found when he proceeds to tell us the means which God has devised for leading us to repentance.

The means which God has devised is to send His Son into the world to suffer and to die. Is it then the sight of the sufferings of Christ that leads us to repentance? Yes, it is that. But what is the sight of the sufferings of Christ? It is the sight of the sufferings of God.

Here is the originality of Dr. WHITE. He holds that in each sin of which the sinner is guilty God suffers. It is this that gives value to forgiveness. The father's pardon of his returning prodigal has value because it represents love which has lived through pain. 'The worth of forgiveness is measured exactly by the intensity of the suffering inflicted by the offender. That is the cost of forgiveness. And in the nature of the case, it is a cost borne by the injured person, and not by the wrongdoer.'

When, therefore, we see Christ upon the Cross, we see what God is passing through at all times on

account of sin. And we repent. The sight of this sorrow—is there any sorrow like it?—leads us to repentance. And the moment that we repent we obtain forgiveness. The act of forgiveness is as great a joy to God as it is to us. But the Cross tells us what it has cost Him to forgive.

Now this conception of the cost of forgiveness is a great conception. And it is as true as it is great. Dr. WHITE guards himself against anthropomorphism on the one hand and patri-passianism on the other. He need not fear. To the truth of it the conscience responds at once. The only question that remains is whether this is all. In the Cross of Christ there is a demonstration of the pain which God feels on account of sin. Is there anything more in the Cross of Christ than that?

We have used the word 'demonstration.' Do not let us use it unjustly. There is no suggestion of theatrical display in this theory. The death of Christ was a real death as the life of Christ was a real life. But the possibility of using such a word suggests the doubt whether a demonstration or an exhibition of what it costs God to forgive is enough to warrant the Word made flesh; and, in particular, whether it is enough to satisfy the Redeemer's own explanation of His presence on earth, that 'the Son of man came to give his life a ransom for many.'

Dr. WHITE has not altogether forgotten the explanation. He offers an interpretation of that text. Hitherto, he says, it has been understood that a ransom must be paid to somebody. The Patristic theology said it had to be paid to the devil; the Mediæval and Reformation theology said it had to be paid to God. Both conclusions 'sat on the back of an overworked metaphor.' The ransom had not to be paid to any one. 'The forgiving, suffering love of a wife may redeem her husband, or the husband's his wife; the cost of reclaiming the one falls on the other; yet who shall say to whom the price is paid? Every noble

action is a thing of cost; but by "cost" we only mean the expenditure of spiritual energy towards a noble purpose. And the cost of our forgiveness is that suffering within the heart of God which alone made it possible.

That is scarcely sufficient. If that is all, the word was ill-chosen. But let it pass. Dr. WHITE does not claim to satisfy all that is said about the death of Christ in the New Testament. In particular he does not claim to satisfy all that is said by St. Paul. There is a more serious matter than that. From first to last Dr. WHITE has made no reference whatever to that great group of ideas which occupy so much of the New Testament, so much of the Gospels and the Epistles alike, and which was so dominant in the mind of our Lord as to lead Him to use the title 'Son of Man' as especially interpretative of His mission on earth. He makes no reference, we say, to the unity of the human race, or to the place which Christ has taken within it. In Gospels and Epistles alike the Cross is not a demonstration to men of God's suffering for sin; it is an experience of that suffering *among* men. The vision of the Cross may lead to repentance; but the cry on the Cross, 'My God, my God, why hast thou forsaken me?' is more than a demonstration of the cost of forgiveness.

'In my Father's house are many mansions' (Jn 14²). What is the house? Where are the mansions? Professor H. B. SWETE has given his answer. It is the most obvious, and perhaps the most acceptable, of all.

Professor SWETE has written an exposition of *The Last Discourse and Prayer of our Lord* (Macmillan; 2s. 6d. net). There are many expositions in English, and some of them are by masters in the art. But in Professor SWETE's exposition there is a nicety of scholarship which marks it out from the rest.

In the verse immediately following that one

which we are to look at, there is a fine grammatical touch, most difficult to turn into English. Dr. SWETE translates, 'And if I should go and make ready a place for you.' There is no suggestion of a doubt in the 'if.' It is used rather than 'when' to avoid the note of time. For time is no matter at the moment.

But what is the house? The Temple, says Professor SWETE, affords the figure. The first saying of His childhood was about His Father's House. So also was the first saying of His ministry in Jerusalem. The disciples could not miss the allusion, though they might not know the meaning.

And the mansions? 'The Father's earthly house was not merely a sanctuary with its surrounding courts for worshippers; attached to it were chambers, some for the storing of things necessary for Divine service, some for the convenience of the priests or of the Sanhedrin.' The disciples were acquainted with these chambers. He would have them think of the Father's heavenly house, not as a sanctuary where none could dwell but the Divine Majesty, rather as a vast palace which could give shelter and rest to as many as the Lord willed. 'In its chambers, in close proximity to the Presence-Chamber of God, many, when their time for the great journey has come, will find rest and refreshment.'

Take another note. The note on 'the Way' carries us further. 'I am the way' (Jn 14⁶). 'You know the Way, since you know Me. I that speak, I who have been with you these three years, who am with you here and now, am myself the Way to the Father, and the only Way.'

The conception, Dr. SWETE admits, is not easy. We can think with less effort, he says, of our Lord as the Guide or the Example of life. The Way is more than Guide or Example. It is the primary condition of approach. It is that without which Guide and Example would avail little.

The word was not new. A way of God is found in the Old Testament. 'The meek,' says the Psalmist, 'will he teach his way'; 'teach me thy way,' he or another psalmist prays. The Way of God is the 'way of righteousness,' the 'way of life'; the opposite of man's own way, which is that 'of death.' All this was familiar to Israel before the Incarnation. But no prophet, no righteous man in Israel had dared to say, 'I am the way; in me all God's purpose is revealed, and all His will is fulfilled. Not only have I in all things followed the Way of God; I am myself that Way; in me it finds perfect expression, and in me alone.'

'But there is more than this in our Lord's claim to be the Way. The Way of God is also in Him the Way to God. Across the infinite gulf which parts the human from the Divine, the creature from the Creator, the sinner from the Holy One, Jesus has thrown a permanent Way in His own Incarnate Life and Death. By that Way He Himself passed into the Presence of God; by the same will pass all who come to God through Him. He goes to the Father in right of His Sonship, His sinless obedience, His fulfilment of all righteousness; His disciples go in virtue of their union with Him; He is their way, as He was His own.'

There is no man in our time who has done more for 'progressive orthodoxy' than Theodore HAERING, Professor of Theology in the University of Tübingen; and an accurate and intelligible translation of his great dogmatic work *The Christian Faith* is welcome (Hodder & Stoughton; 2 vols., 21s. net). The translation has been made from the second revised and enlarged German edition of 1912. The translators are the Rev. John DICKIE, M.A., Professor of Systematic Theology in Knox College, Dunedin, and the Rev. George FERRIES, D.D., author of *The Growth of Christian Faith*.

The doctrine of the Devil is now regarded as

outside the range of effective apologetic or even of any reliable system of dogmatic. Professor HAERING discusses it, but he discusses it briefly and even in an 'addendum.' Yet his discussion of a personal Devil is as good an example of his general manner as will be found, and at the same time it drives us to the conclusion that we may have dismissed the doctrine too precipitately.

The arguments against the idea of a Devil have never been formulated with precision. There is room for doubt if arguments have had much to do with its discredit. As with the doctrine of Angels generally, so with that of the Devil in particular, a little clumsy ridicule seems to have been sufficient. For the doctrine of the Devil left the safe ground of Scripture and loaded itself with material elements, which a very moderate knowledge of actual fact was able to turn into self-contradiction. Nevertheless there are arguments.

In the first place it is asserted that intelligence and evil cannot go together without destroying one another; and the very idea of an embodiment of evil is self-contradictory. Next, the notion of a Devil as the author of sin is attributed to the fact that our own sin is often such a surprise to us. It is easy to suggest that it came from without as the work of a malicious foe. Especially will this explanation be given by the lower religions, from which the whole idea of a Devil has probably come. In the third place it is pointed out that it is highly dangerous to believe in a Devil. It either furnishes an excuse for indolent self-justification, or it is the occasion of the most harrowing self-torture. Lastly, it is asserted that the belief in a Devil is untrue because it is useless. It makes no difference to the Christian judgment on sin; it is simply an encumbrance in theology.

Are these objections to the existence of the Devil unanswerable? Professor HAERING says they are not. He answers every one of them. He answers the first objection by saying that actual experience testifies both to the union of

much intelligence with great maliciousness, and also to sin's mastery of the art of embodying itself in visible form. He answers the second by showing that it has no foundation in fact. It has not been proved, and it cannot be proved, that the Devil is the product either of surprise or of the lower religions. The third objection he answers by pointing to the words of Eph 6¹¹, 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.' Is there any excuse for indolence there? Is there any occasion for self-torture? Always it is necessary to see to it that our doctrine of the Devil is Scripture doctrine. He answers the last objection by saying that a doctrine cannot be called useless which was used by our Lord Jesus Christ.

And thus Professor HAERING arrives at the most significant matter in the whole discussion. Jesus Christ had a doctrine of the Devil. More frequently and more pointedly than any New Testament writer, He spoke of the Devil as a person and of the deeds he did. How are His words to be understood?

Is it possible to understand them figuratively? It is possible to understand some of them so. In Mt 13³⁹ Jesus says that the enemy that sowed the tares is the Devil. Dr. HAERING thinks it is possible to take the Devil figuratively there. But in other places it is not possible. It is not possible, he says, to take the Devil figuratively in the passage about the unforgivable sin. And it is not possible to take the word figuratively when Christ says (Lk 10¹⁸), 'I beheld Satan fallen as lightning from heaven.'

Can we say then that in speaking of the Devil in this way Jesus was accommodating Himself to ideas that were prevalent around Him? 'Certainly not,' says Professor HAERING. 'Accommodation at this point would be incompatible with His truthfulness as well as with His wisdom as a teacher.'

So we come to the *decisive* question. May we assume that His knowledge was limited? Now

Dr. HAERING refuses 'for reasons of faith' to attribute to Jesus perfect knowledge of everything. On secular things, as the sun and the earth, He shared the ideas of His people and His time. He will not say that the words of Jesus bind us regarding the facts of history, as the authorship of the 110th Psalm. Less still does he feel bound by what He said about His Return in the course of the generation then alive. But the existence of the Devil seems to him to belong to a different class.

For there are circles in the consciousness of Jesus, and some circles are closer to the centre than others. In the first place, things religious were closer to His consciousness than things secular. But even among things religious He had a nearer experience of some than of others. Of the Father He had an experience that was direct, and all that He says is acceptable and authoritative. Now the Evil One could not be the object of His personal religious experience. Whereupon Dr. HAERING concludes that, even though it belongs to the circle of things religious, the doctrine of a personal Devil is not forced upon us by the words of our Lord. If we believe it we must see that we have reasons for believing it. If we deny it we are not disloyal to His teaching or authority.

Professor HAERING warns those who 'in no spirit of levity dispense with this doctrine.' He warns them to make sure that their doctrine of sin does not suffer by the dispensation. And he points out that they must reckon with the fact, not only that Jesus speaks frequently of the Devil, but also that His words 'ring out in their purity through the musty sultry atmosphere of contemporary superstition.'

And he warns those who accept the doctrine not to count it a part of saving faith in the strictest sense. It is not to be placed, for example, beside the sinlessness of Jesus. The sinlessness of Jesus is a fact of history as well as an element in His redemption; the doctrine of the Devil is outside both His personality and His work.

Then Dr. HAERING puts into words the doctrine of the Devil which it is evident he holds himself. He says: 'The Kingdom of human sin is integrally connected with evil found outside of man, which comes to a climax in a personal evil will. As regards his nature, he is the perfect embodiment of what is the inmost *nature* of sin generally—lack of religion, enmity to God, because "wishing to be God" of the creation: "If there were a God I myself would desire to be such, and therefore I hate God" (Nietzsche). Compare the way in which the incarnation of the spirit opposed to Christ in a person is described in 2 Thes. 2, while in 1 John denial of the unique relation of the Son to the Father constitutes the character of the Antichrist or Antichrists. In ordinary speech we naturally give the name of devilish to deliberate opposition to the good and consummate pleasure in what is evil, in all its principal manifestations, the most thoroughgoing of which is just such opposition to God. The *work* of this evil being consists in temptation, that is in deliberate and intentional giving of offence. Inasmuch as temptation always consists in offering counterfeit good, while moreover evil itself in the last resort as compared with good is mere pretence and falsehood, the evil one is called the Liar; and because the counterfeit, or lie as such, is the opposite of life, is fatal to life and is death, he is called the murderer of men.'

Turning from HAERING to look into a book by an Englishman, we came upon a discussion of the same subject. The author is the Rev. Thomas J. HARDY, M.A. The book is a plea for the recognition of *The Religious Instinct* (that is its title as a universal attribute of man, and then for the things which the religious instinct demands (Longmans; 5s. net).

Now in order that we may grant the demands of the religious instinct, they must be in harmony with that stage of evolutionary progress which we have reached. There was a time when the

religious instinct demanded human sacrifice. The conscience now refuses that demand. But the conscience, says Mr. HARDY, agrees with the religious instinct in still demanding a Devil.

The religious instinct demands a Devil to-day more than ever. For two reasons. First, because 'the tendency of our conceptions is to become more and more "personal."' And, secondly, because 'such facts as the solidarity of the race and the reality of free response are prominently before us.' And there are other reasons than these.

There is the potent reason that Jesus took the Devil for granted. For Mr. HARDY is as deeply impressed with that fact as is Professor HAERING. 'The conception is interwoven with the Lord's Prayer, with the Temptation, with the works of healing, the parables, the discourses, the incidental expressions of Christ's mind.'

And there is the demand of the religious instinct. The Catholic instinct demands the aid of saints. Mr. HARDY counts it a sound instinct. But if the aid of the good is real, the aid of the evil must be real also. 'Let us suppose that at death a man's spirit goes forth into the wider activities of a sphere unfettered by bodily conditions, but is still moving self-centred, and bent on frustrating the Love of God, what is to hinder this spirit from drawing near, a restless, spiteful, malignant influence, tempting and perhaps ruining the souls that still have their portion in this life?'

And then—for Mr. HARDY does not suggest that the Devil may be the disembodied spirit of a bad man—then there is the further possibility that the human race is but a part of a vast spiritual organism, the struggle and destiny of which is hidden from the eye of sense. And if that also is so, 'then surely the belief in the personal agency of both good and evil is reasonable and almost inevitable.'

The Blood=Accusations against the Jews in Southern Russia.

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IN connexion with the recent trial of the man Beilis on a charge of ritual murder, it was a natural comment, on the part of those who watched the legal proceedings from the standpoint of Church History, that the Russian courts of law furnished the closest parallels to the situations of the Christian martyrs before the Roman courts and in face of actual or intended popular émeutes. One has only to read the accusations through which the Early Church had to pick its way, of eating or employing ritually the body or the blood of a child, to be sure of a real continuity between the blind popular passions of the nineteenth and twentieth centuries and those of the second. The parallelism is well known and has, no doubt, often been remarked. So much, at least, is clear, that the poor Russian Jews of to-day have to go through experiences which are singularly like those which we read of in the story of the Saints and Martyrs of the first days of the Church.

It will illustrate this parallelism for those who may have given it only a superficial attention, if I transcribe some sentences from a Jerusalem paper which reached me recently, containing, under the date October 14, 1913, an account of the indignation meeting held in the great synagogue on October 8 to protest against the abominable conspiracy at Kieff from the point of view of an outraged Judaism. After a solemn public oath had been taken that neither the Jews of to-day nor their forefathers knew the slightest ground in history for the charges made against their compatriots, the Chief Rabbi addressed Heaven itself in protest, in the following terms:

'O Great God, Thou knowest that even the blood of bullocks is abhorrent to us, how much more the blood of a human being! We pray Thee, therefore, frustrate the wicked designs of our enemies who purpose to throw a slur upon our holy religion—a religion which is to serve Thee in purity and singleness of mind.' The account goes on to say that many of the Rabbis wept bitterly at the irony that Judaism, the simplest

and most rational of all monotheistic religions, should be so heartlessly libelled and maligned by the wicked Gentiles.

Now suppose we turn to the account of the martyrdoms at Lyons and Vienne, as sent by those churches to their kinsmen and fellow-believers in Asia in the year 177 A.D. In this letter we find that during the process of the trial a woman named Biblias, who had at first renounced the Christian profession, when she heard the charges made against her former companions cried out in the face of the court, 'How is it possible that these people should [ritually] eat children, to whom [in ordinary life] it is forbidden to eat even the blood of the lower dumb animals?' Her question brought a personal challenge to herself, which resulted in the recovery of the Faith by confession, and she was promptly added to the list of the martyrs.

The parallel between the language of the Chief Rabbi at Jerusalem and the Christian woman in Gaul is very striking. I adduce it, not because it brings anything fresh to the argument (for, as I have said, in the story of Ritual Murders, the Jews and the Christians stand or fall together), but in order to make one or two brief reflexions which may stimulate to further inquiry. It is evident that the Gallic Christians of the second century were not so far removed from their Jewish nucleus and origin that they did not share a taboo, which has been characteristic of Judaism all through the ages. If we are historically near to one another in the possible incidence of a persecution connected apologetically with a food-taboo, it is to be regretted that spiritual consanguinity was not so far recognized in Jerusalem last October as to bring the Greek and Latin Patriarchs into the protest meeting with the Chief Rabbi. Leaving that point on one side, it is clear that *the Gallic Churches had the blood-prohibition in the Jewish sense.*

The importance of this lies, in the first instance, in its bearing upon the terms of the Jerusalem

Concordat which we have recorded in the fifteenth chapter of Acts. Here we are told to abstain from things offered to idols, and from blood and things strangled, and from fornication. It is well known that these regulations are a battlefield both for the textual critic and for the exegete. Ought we to omit the words 'things strangled,' and interpret the rest of the restrictions as belonging to the deadly sins, Idolatry, Murder, and Fornication; or may we treat them, for the most part, as a series of Food-taboos? We may take it as certain that the Gallican Christians had the Biblical text of Irenæus (who was perhaps the very scribe of their famous epistle), which is substantially the text of the Codex Bezae. This Western text certainly omitted the words 'and things strangled.' What then becomes of the food-taboo? The answer seems to be that it was involved in the abstinence from blood. Otherwise it is not easy to see how Biblias could have used the language of prohibition almost in the very words of the Chief Rabbi of to-day. 'Blood' must be held to include the blood of 'things strangled,' in which case the latter explanation becomes a gloss upon the former.

There is, however, another direction in which we can get light upon the question whether the food-taboos are the backbone of the Jerusalem Concordat; I mean the study of comparative religion. The primitive Christian and Jewish taboos are not alien to the general line of human development; they concur, in some respects, for certain, with the religious restrictions of advancing civilization. In this direction, I have been surprised that no one (as far as my knowledge goes) has compared the important parallel in the fifth Sura of the Koran: it runs as follows:—

'Ye are forbidden to eat that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides God hath been invoked; and that which hath been strangled . . . and that which hath been sacrificed to idols.'

Here we have an almost exact series of parallels to the terms of the Jerusalem Concordat; yet there is not the least reason to suppose that Mohammed has been reading the Western text of the Acts, or adding as a supplement 'things strangled' out of some other text; and it is im-

portant to notice that they are all food-taboos: 'ye are forbidden to eat' is the preface and prologue. With Mohammed, 'blood' in this connexion does not mean murder: it means the eating of blood, either in ordinary life or ritually; and I want to ask the question of those who are engaged in the perplexing task of interpreting the Apostolic Decrees whether they have given sufficient (or any) weight to the parallel supplied by the Koran; and whether the Moslem language does not go far towards establishing the statement that the trouble in the Early Church was over the food-taboos, what we may or may not eat, and the people with whom we may or may not eat it.

It will, also, probably follow that the whole question of ritual murder must be taken into a new field. Up to the present time it has frequently been suggested that the origin of the Christian persecutions was due to a misunderstanding as to their eating the flesh and drinking the blood of the Son of Man. If that were really the case, then, in historically transmitting their sufferings to the Jewish race, the early Christians would be making them vicarious sufferers for Jesus Christ, and, as Browning might say, 'Kieff makes amends for Calvary.' I do not, however, myself believe that this is the real solution, though I have said enough to show that we and the Jews are standing in the dock together, and can hardly have separate trials or verdicts. Having said so much, I shall not be misunderstood in asking that the whole question of ritual child-murder should be re-opened. We know so much more than we did of the persistence of ancient customs, including the various forms of human sacrifice, that we have a right to inquire, from the human standpoint, whether such ancient customs, either in their original savagery, or in politer modifications, may have coloured the rituals of the great monotheizing religions; for even if we grant the purity and simplicity of early Judaism and its daughter faith, early Christianity, the pagans may still have had knowledge of surviving cults and practices which they may have attributed to the nascent Christian movement or to the venerable Jewish faith from which it emerged. On such points, then, we reserve our judgment (being anthropologists as well as believers) and ask for further information.

The Great Text Commentary.

THE GREAT TEXTS OF ACTS.

ACTS iii. 4-5.

And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

In the previous chapter of the Book of Acts we read, 'And fear came upon every soul: and many wonders and signs were done by the apostles.' But our text contains the first recorded miracle, and it at once produced conviction in the minds of multitudes, while it also led to an outbreak of persecution against the nascent church.

The scene of it was laid in Jerusalem. It was the hour of prayer; and the sun, which was sinking to the west, shed its rays upon the temple-gate, 'kindling into a blaze of glory the great central doorway of Corinthian brass.' John and Peter were wending their way towards the sacred edifice that they might join in worshipping the God of their fathers, and scribes and Pharisees with flowing robes and broad phylacteries were also assembling to perform their devotions. But a poor cripple, carried by sympathizing neighbours, was there before them, driven by his helplessness and need. Others might be late, but not so the beggar with his shrivelled limbs and ragged garments; for it offered him the chance of obtaining help from the passers-by. As soon as Peter and John came up to the place where he lay, he asked alms of them aloud, encouraged, it may be, by their look and bearing. To this appeal 'Peter, fastening his eyes upon him, with John, said, Look on us.' The words, so unusual, awakened unwonted interest and expectation in the cripple, and he gave special heed to them, wondering what might follow. 'But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.'

I.

THE ATTITUDE OF THE GOSPEL TO MEN.

'And Peter, fastening his eyes upon him, with John, said, Look on us.'

1. Peter's object was to awaken the man's expectation. For more than forty years, even from his birth, he had been a cripple, and this affliction had doomed him to a life of squalid beggary. Some doles from passers-by, enough to keep body and soul together, were all the pittance that he sought. He had no hope of recovery; that had long been abandoned. Life had no day-dreams for him; no golden horizon of happier days ever gleamed before his vision. There was no occupation in which, like others, he might support himself, and find in activity a solace in the passage of the weary hours. His was a poor, dependent, useless life, often cursed by humiliations and lack of food to eat and clothes to wear; and it may be that at last he had settled down into a brutish sort of content with his lot, ceasing to be disturbed by the thought of what might have been. But Peter's words, 'Look on us,' excited special expectation, and, as he continued to look and to listen, new hope was begotten in his breast, until at the word 'walk' it seemed as though a new life was opening before him, and that his lot would be wholly changed.

2. Now, it is the object of the gospel to awaken in human souls new hopes and new desires. It is the higher things that it offers us, but men are commonly heedless about higher things. Thousands, like this poor beggar, are asking only for this world's alms—silver and gold, houses and lands, the perishable prizes of earth. And they become content with the acquisition of these things, not because these things bring satisfaction to the soul, or are ever secured in the measure desired, but because by concentration of the thoughts upon these material objects all aspiration for the Unseen is shut out or deadened. They have their dreams, but their dreams are only of wealth and success; they have their horizon, but it is bounded by the seen and the temporal. All that they ask is that they may acquire more of this

world's possessions; that they may outstrip, or, at least, rival their neighbours in display, or luxuries; that they 'make their pile,' as the saying is, and lay up in store for years to come.

3. To these lower wants the gospel returns a negative response. Not that it denies the value of these earthly riches, or condemns the reasonable pursuit of them, but that it has something better to offer. Its aim is to awaken the upward look of the soul, the desire for those things which belong to the spirit and to God; and a crisis is always brought about whenever this offer of the gospel is clearly presented; for unless there is a response, the blessings of the gospel cannot be received or enjoyed. If the lame man had said, 'It is gold and silver that I want—and that only,' the miracle of healing would not have been wrought, and the cripple would have remained a cripple to the end of his days. This is too often men's attitude to the gospel. Its offer does not awaken their desires, because their hearts are set on other things. What they are seeking is the silver and the gold, and in the pursuit of this they are deaf to all other solicitations.

4. The Psalmist writes: 'When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.' It was a movement of soul produced by the Spirit of God. 'I don't care for these things' is the language of the natural man. Some power from above is needed to open blind eyes and unstop deaf ears. But whenever the gospel is preached, and continually at other times, the Spirit of God is at work. All men are conscious, at some time or another, of His gracious influence. Sometimes through the word itself which arrests and transfixes thought and self-questioning, sometimes by the death of child or friend, sometimes by some earthly loss or disappointment, sometimes by an event which brings to light the hidden sinfulness of the heart, sometimes by a vision of the Redeemer in His grace and truth, the deeps of the nature are stirred, and the soul thirsts for God, for the living God. God never leaves Himself without a witness. He seems silent, but His silence speaks; He withdraws His face, but the shadow reminds of His presence.

'They fastened their eyes on him.' Is not this a characteristic feature of Christianity—that it fastens its eyes on the destitute and the sick? Science fastens its eyes on inanimate matter; Art fastens its eyes on beauty. Art

going up to the Temple to pray—which, by the way, it seldom does in our day and generation—would fix its gaze on the 'Gate called Beautiful,' and would turn away in disgust from the loathsome object that was craving alms of the passer-by. But Christianity going up to the Temple fastens its eyes on the poor cripple; and ever since, her eyes have reverted in the direction of the helpless and forlorn. Science seeks out the secrets of the world; Art seeks out the beauties of the world: but Christianity seeks out the ills of the world, and strives hard to remove them.¹

II.

THE DEMANDS OF THE GOSPEL UPON FAITH.

'In the name of Jesus Christ of Nazareth, walk.'

1. There is no mention of faith in this narrative, and yet it is very forcibly depicted. The lame man's actions were the manifestation of faith. 'Leaping up, he stood, and began to walk.' He would not have leaped up, or stood, and he would have been unable to walk, if he had not believed Peter's words.

2. We may at the first glance feel surprise at the quickness of his faith. He had been lame from his birth. He was more than forty years old. His infirmity had defied all the doctors' skill, and had not been outgrown or mitigated by the years. And who were Peter and John? Very ordinary men, so far as appearance went; and the name which they invoked was that of the despised and crucified Nazarene. But there was potency in the name, nevertheless, and Peter spoke with an authority which produced a strong impression. And he had faith to be healed, whatever doubts may have been suggested by fear or incredulity.

3. There is no doubt that the gospel makes large demands upon our faith. In the present day the difficulties surrounding it are more subtle and more numerous than ever. 'It is hard,' as Browning says, 'to be a Christian'; and often in revolving the question we find 'no end in wandering mazes lost.' But it is a necessary condition. It cannot be otherwise. If Jesus Christ could save every one without terms and conditions at all, He would be only too glad to do it. But it cannot be done. The nature of His work and the blessings that He brings by His work are such that it is an impossibility for any man to receive them unless he has that trust which, beginning with the acceptance by the

¹ C. Jones, *Studies in the Acts of the Apostles*, 63.

understanding of Christ as Saviour, passes on to the assent of the will, the outgoing of the heart, and the yielding of the whole nature to Him. How can a truth do any good to any one who does not believe in it? How is it possible that, if you do not take a medicine, it will work? How can you expect to see unless you open your eyes? How do you propose to have your blood purified if you do not fill your lungs with air? Is it of any use to have gas-fittings in your house if they are not connected with the main? Will a water-tap run in your sculleries if there is no pipe that joins it with the source of supply? These rough illustrations are only approximations to the absolute impossibility that Christ can help, heal, or save any man without the man's personal faith. 'Whosoever believeth' is no arbitrary limitation, but is inseparable from the very nature of the salvation given.

4. No doubt there are many aspects of Divine revelation which lose themselves in mystery. But if our souls are perplexed, let us turn to Christ. He is the Truth, and He has the words of eternal life. Approaching Him, our doubts will dissolve as mists before the sun, and, gaining confidence like this cripple, we shall be able to set out into the larger life to which He calls us.

We must ourselves have lively faith if we are to communicate faith to others. It was Peter's own faith that carried this man's unbelief by storm. In presence of Peter's confidence he could not but believe. Most men are far more moved by the contagion of others' strong feeling and example than by arguments or verbal appeals. For the diffusion of faith it is a man like Peter that is wanted, who overleaps the obstacles which other men would stop to examine; a man like Luther, erring perhaps in fine points of doctrine, but giving impetus and force to the whole movement in Christ's kingdom, and sweeping along with him a host of weaker and dependent spirits. If we are not propagating faith in Christ, it is mainly because our own faith is meagre and timorous.¹

III.

THE POWER OF THE GOSPEL IS IN THE NAME.

'In the name of Jesus Christ of Nazareth.'

1. When Peter appeared before the High Priest and elders on the morrow to answer for his conduct, they asked him, 'By what power, or by what name, have ye done this?' They thought of some magical agency which had been used, and would have been glad to have fastened this accusation

upon the Apostle. But he was ready with his reply, and said, 'Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.'

Dr. Wilbur Chapman, when preaching at Ipswich, told the following to illustrate the power of the name of Jesus Christ of Nazareth:—During the civil war in the United States a young fellow who was passing over the battlefield saw a friend of his lying almost shot to pieces. He stooped down to straighten the limbs of the wounded one, took water from his bottle to wash away the blood from his face, and then said, 'Is there anything more I can do for you?' The dying lad replied, 'Yes. If you have a piece of paper in your pocket, write a letter to my father; I think I can sign it. My father is a judge in Detroit, and if you take him the letter he will help you.' The letter was written, and this was the purport of it: 'Dear Father, I am dying on the battlefield, and my friend is helping to make things comfortable for me. If ever he comes to you, be kind to him for Charlie's sake'; and with his fingers which were fast stiffening in death he signed his name.

The civil war came to an end, the soldiers went to their homes, but this one in tattered uniform made his way to the home of the great judge. The servants, thinking that he was a tramp, would not admit him, and so he waited until the judge came out, and stepping up to him he held out the soiled piece of paper.

The judge, thinking that it was a begging letter, pushed him aside. The soldier stood aside and unfolded the paper and showed the judge his own boy's signature, and it made all the difference.

The judge took the soldier into his home, offered him whatever he wished for, and told him that whatever his influence could secure for him he should have; and it was all because of Charlie's sake.

There was power in the name.

2. In the same way it is Christ who is the power of the gospel. It is not the mere words of the message, or the doctrines which make up the gospel revelation, that give it efficacy. It is Christ Himself who is the object of faith, and who redeems the soul, and imparts eternal life. The teaching of the New Testament is, Believe on the Lord Jesus Christ, and thou shalt be saved. He that hath the Son hath life. Your soul wants precisely what that poor cripple's body wanted—power to stand, to walk, to leap, and to utter forth the praises of God. And that power is in Christ and in Christ alone. Light to the blind, strength to the impotent, life to the dead is *He*. The more you think of it earnestly, the more will you find that life is just what you need. A bodily frame that is worn out can be patched up for a while by the

¹ Marcus Dods, in *How to Become like Christ*, 132.

physicians, but a new gush of life into it is what it needs. Give it that, or you patch and prop in vain. They try to do something like it sometimes—they pour some fresh, young life-blood into the exhausted veins. But Christ can truly do this for your soul. I am not speaking now of the solace of His compassion, of the joy of His communion, of the sweetness of His love, of the glory of the hope which He inspires. I sum it all up when I say, '*In him is life.*' That life, God's life, He can give to man, He will give to you. It will be a power in the end, all-mastering, all-ruling in your being, 'a power unto salvation.' It will pass into every crippled faculty of the soul and unbind it; it will master every insurgent passion and tyrannous lust; it will thrill through long-palsied nerves and limbs, and quicken them; it will open to your powers a field of the most glorious activity; it will lift you from the brute's level to the man's; and you, who have crawled, and crept, and lain idle in the dust about the temple gates, will pass in, 'walking, and leaping, and praising God.'

I seem to see the wretched, dying race of man, crippled by sin and wasted by spiritual hunger, sitting by the gateway to a temple of heavenly purity which it is powerless of itself to enter. There sits depraved humanity, maimed, guilty, sin-sick, and perishing! One approaches, mighty to save. He comes with the kingliness of a God concealed in the lowly guise of the Son of man. He halts. He pities. He stoops and sweetly says, 'Look on Me!'

Stretching forth a hand pierced with the crucifying nail, He lifts the wretched object to its feet, exclaiming, 'Rise up and walk!' And as the grateful creature clings to its restorer it beholds through its tears of joy that He is none other than the Son of God! Oh, blessed and adorable Jesus, Thy cross, Thy cross is the 'Gate Beautiful' of salvation through which a redeemed race may enter into the Temple not made with hands, eternal in the heavens!¹

3. Note three points in conclusion—

(1) The cripple was cured through human agency; by the friends who carried him to the gate of the temple, by the instrumentality of Peter. We may help by little acts which, though apparently insignificant, may be used of God for conveying

¹ T. L. Cuyler, *Stirring the Eagle's Nest*, 205.

some of His great blessings to men; and if we have been renewed by the Holy Spirit, we shall not only be used, but be made a vessel *meet* for God's use.

(2) We ought to give praise for blessings received. The cripple went into the Temple and praised God.

(3) It is possible to be convinced, yet obdurate. The Jews acknowledged the miracle, but persecuted the miracle-workers and sought to silence them. They asked, 'What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.'

One man gave lavishly of gold
And builded tower and town;
Then smiled content to think his deeds
Should win him great renown.

Another, poor in worldly gain,
Gave all within his ken
Of strength and tenderness and truth,
To help his fellow-men.

The record of the rich man's gifts
Lies on a dusty shelf;
The poor man lives in countless hearts,
Because he gave—himself!

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The Epistle to the Colossians and its Christology.

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II.

THE Epistle begins with a salutation; and a thanksgiving follows, from which we learn that the Colossians had not been personal disciples of the Apostle himself, but had been won to Christianity by Epaphras. St. Paul gives thanks for their progress in the Christian faith, and this leads on to a prayer for their advance in knowledge and good living through Christ. This occupies the first thirteen verses, and forms the introduction to the whole Epistle. It also leads on to the description of Christ as the only path of progress. The prayer for progress, and the statement of the fact that Christ is the only path to progress, lead on to a fuller statement of the significance of Christ. The doctrine of Christ is set forth in 1¹³-2³. The doctrine is so stated as to refute the errors of thought and practice described in the polemic which follows (2⁴-3⁴). The errors are described and condemned, and their inconsistency with faith in Christ and obedience to Him is set forth. The fourth part (3⁵-4⁶) is hortatory, and sets forth the practical consequences of the identification of the Christian with Christ in His death and resurrection. The concluding part (4⁷-18) is personal, consisting of explanations relating to the letter itself, and containing also salutations from and to divers persons. A fuller analysis will be found in Lightfoot's *Colossians*, and need not be given here. Our aim is to use the Epistle in order to show what Apostolic Christianity was in the closing years of the life of the Apostle Paul. For this end we shall look at the doctrine of the person, office, and work of Christ as delineated here; at the errors which seem to have called forth this great exposition; and at the function of the Church in relation to both of these situations.

In the forefront of the statement of doctrine is placed the fact of redemption. This always, in every Epistle, is in the foreground. It is the first and most significant part of the gospel of St. Paul. Through the Son we have our deliverance, our redemption: 'Giving thanks unto the Father, who made us meet to be partakers of the inheritance

of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins' (1¹²⁻¹⁴). This redemption and this forgiveness are guaranteed in all their fulness and completeness by the fact of Christ. In relation to the Father, the Son is the image of the invisible God, and in Him dwells all the fulness of God. In Him the invisible had become visible, the transcendent had become immanent, the eternal had become temporal, and being had attained to a becoming. For, while God is, the Son in a true sense became; and in the Incarnation these antinomies and many others are reconciled. He is the Mediator between God and man, in Him God reveals Himself to the world, and in Him the world speaks to God.

Having in one phrase indicated the relation of the Son to the Father, the Apostle immediately sets forth the unique pre-eminence of the Son. We must quote the passage: 'In him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist' (1^{16f.}). There are other statements in the Pauline Epistles which approximate to this, or, at all events, which imply this, as their justification and explanation, e.g. 1 Co 8⁶: 'To us there is one God, the Father, of whom are all things, and we unto him: and one Lord, Jesus Christ, through whom are all things, and we through him.' In this passage there is affirmed the absolute universal mediation of the Son, yet it is in some measure indefinite, or, at all events, its fulness of meaning is not explicitly set forth. Whether the occasion for further statement was not felt by the Apostle, or whether the situation did not call for a more explicit declaration of the fulness of Christ, the statement in 1 Co is not detailed, nor is the cosmical significance of Christ unfolded. But in the passage in Colossians the cosmical significance

is deliberately and in detail set forth. He is the head of the universe. He is the agent, the source, the goal of Creation. The redemptive work of Christ follows on, and is the culmination of, His creative and administrative work. The relation of God to the world, according to the teaching of the Apostle, has always been maintained in and through the Son. He is the meeting-place of God and the world, He represents the world to God, and He represents God to the world. As He is truly God, so also, it may be truly said, He is the world. Beyond His influence there is nothing; apart from Him there is nothing. He is before all things, and in Him all things consist. 'He is the principle of cohesion in the universe. He impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos. Thus (to take one instance) the action of gravitation, which keeps in their places things fixed and regulates the motions of things moving, is an expression of His mind.'¹

The principle which makes things work together, and the bond which binds them into a unity—so briefly may be put the conception which the Apostle has of the place and function of Christ in the cosmos. But the mediatorship of Christ, as the meeting-place of God and the world, needs a still closer definition. For this relationship is still a distant one, and a closer bond must be found. This is found in the statement, 'And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have pre-eminence' (1¹⁸). The mediatorship, which, since the world began, had been exercised by the Son, obtained a closer form, and a new definition when the Son became incarnate. By His incarnation and death Christ identified Himself with the world in a new and more intimate way. He became the world, attained to the experience which created life has, and came to know, by living it, what were the conditions and the possibilities of created life. So He is the First-born from the dead, and knows by experience what it is to live, and what it is to die. But it is true also that in His experience the world attained to a larger life and entered on a new experience. The relation between God and the world obtained a new expression, since Christ had identified Himself with the world. The old cosmical position of the Christ in His relation to the world was changed

from what might be regarded as external to a new relation which was from within; and the Christ became the sharer of the life of creation. No longer mere direction, mere rule, or mere superintendence, but identity with created life became the relation of the Christ to the world. This relationship indicated the possibility of a new departure in the life of the world. It placed the world in a new relationship to the Father. For the Son is now really the life of the world. He can speak to the Father on the part of the world, can make up for the failures, sins, and defects of the world, and express the sorrow of the world for its failure to meet the Divine purpose, and for its refusal to meet the aims of Divine love: 'For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens' (1^{19f}). It was the delight of the Father that in Him should all the fulness dwell; yes, for in Him all that fulness was handed over to the world, so that the world should be able to respond to the Divine love, and thus might become a world to which the Father could give Himself without reserve. Creation needed to be reconciled, and it needed to be raised to its ideal, that is, to be made fit for the reception of the Divine indwelling; and, to make it fit, the Son was given by the Father to it. The Son is the head of the body, the Church.

Corresponding to the breadth of the new conception of the cosmical position of the Christ, is the breadth of the new conception of the Church unfolded in this Epistle and in the Epistle to the Ephesians. The progress of the Pauline thought in relation to the doctrine of the Church may be summed up in two sentences. In the Epistle to the Romans St. Paul had arrived at the thought of the unity of the Church, and had said: 'Even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another' (Ro 12^{4f}). In 1 Co the Apostle again takes up the thought of the unity of the Church, and, in relation to the selfishness of the individual which threatened to disrupt that unity, takes occasion to unfold the dependence of each member upon the life of the whole Church, and urges each member

¹ Lightfoot, *Colossians* 3, 1879, p. 156.

to realize that dependence. In one verse he advances beyond the position of Romans. There the Church was one body in Christ; but in 1 Co he affirms: 'Now ye are the body of Christ, and severally members thereof' (1 Co 12²⁷). This remains a simple statement, and its contents are not unfolded. But in the Epistles of the Captivity the one body in Christ becomes the body of Christ, and the difference is great. The union between Christ and His Church becomes closer, more defined, and new metaphors are introduced in order to make the unity more apparent. If the Church is the body of Christ, it follows that the body is incomplete, and will not be complete until the work of Christ is complete. The fulness of Christ is a fulness which is being made complete, and part of the function of the Church is to make complete the body of Christ. So we obtain an interpretation of the following verse which does not require us to attribute anything like expiatory merit to the sufferings of the Church: 'Now I rejoice in my sufferings for your sake, and fill up on my part what is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church' (Col 1²⁴). While in one sense the work of Christ is complete, in another sense it is incomplete, and will remain incomplete until the body is made up to its fulness. So the Church has a function to perform, and the work of every man in Christ, whether in his own life or in feeding the life of the Church, is a supplying of what is lacking of the afflictions of Christ for the sake of the body of Christ. But, ere a man can supply what is lacking in the work of Christ, he must himself be in Christ, a real member of the body of Christ, in vital relation both to the head and to the members of the body.

Before speaking of the supply of what was wanting in the building up of the body of Christ, the Apostle had spoken of the way by which he had been brought into the Church: 'And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven' (Col 1²¹⁻²³). St. Paul was a minister of the gospel (v.²³), he is also a minister of the Church (v.²⁵).

In both relations his work is to unfold the riches of the mystery of Christ, for the reconciliation of the alienated and for their upbuilding. As a minister of the gospel he has to win the world for Christ, as a minister of the Church he has to 'fulfil the word of God, even the mystery which hath been hid from all ages and generations' (v.²⁶). But this mystery which had been hidden is 'manifested to his saints' (v.²⁷). It was the delight of God to make known 'what is the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory' (v.²⁷). This is the work of St. Paul, the minister of the Church: he admonishes, he teaches in all wisdom, he unfolds the meaning of the mystery in ever-enlarging fulness, for in so doing he feels that he is on the way to present every man perfect in Christ.

In all these statements the Apostle seems to have in mind the particular state of the Colossian Church. He unfolds the mystery of Christ in His relation to the world and to the Church in order that the unfolding may at once set them right with regard to their relation to God, to the world, and to their fellow-men. In their relation to God they must learn that they need no other mediator save Him who has redeemed them, accepted them, and taken possession of them. In Christ are 'all the treasures of wisdom and of knowledge hidden' (2²). This is the mystery of God, now made manifest and open to all who are in Christ. It only remains that those who have 'received Christ Jesus the Lord' should 'walk in him, rooted and builded up in him, and stablished in faith' (v.⁷). This is the sum of the whole matter; but, as questions have been raised and difficulties set forth by the Colossians, the Apostle proceeds to deal with them. These questions refer, as said above, to their relation to God, to man, and to the world. Summarized under the rubrics of 'philosophy and vain deceit,' 'the tradition of men,' 'the rudiments of the world,' are the errors of speculation which the Apostle proceeds to root out and destroy. What these were in particular we need not minutely investigate, for the main issue is plain. It refers to those speculations current in the tradition of Asia Minor, from the time of Heraclitus onwards. More particularly the reference is to those intermediate beings between God and the world with which subsequent Gnostic speculations have made us familiar. From the classic age of Greek philosophy down-

wards the problem was to establish some intelligible relationship between the unmoved Mover of all things and the moving world. Philosophy, and the tradition of men, and the rudiments of the world—how much of the course of human speculation for more than half a century can be included in them! Here we may not dwell on them. For the Apostle they are all set aside by the fact that the relation of God to the world is a relation in Christ: 'In him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power' (2^{9f}). There is no need of any other relationship, for the fulness of the Godhead is in Him, and from the side of the world He is the head of all principality and power.

But next there arises the thought of the Christian's relationship to the world and to man. As there had been many speculations regarding the relation of God and the world, so closely connected with these are the speculations regarding the nature of the world, and man's relation to it. Is the world essentially evil? Or, to go further back, is evil essentially material? And does contact with matter entail evil? Is matter the principle of evil? An affirmative answer led to practical consequences. On the one hand, the essential evil of matter led to asceticism of a very drastic kind. On the other hand, it led to unrestrained licentiousness. In either case the Apostle says that life must be *κατὰ Χριστόν*, 'after Christ.' In Christ there is deliverance both from asceticism, and from self-indulgence. There is deliverance also from mere rules and observances. It is evident that here we are in a more advanced stage than we were in the direct controversy with Judaism. It is no longer a question as to the standing of Gentiles within the Christian Church. The Gentiles are within the Church. But are they using all the means by which perfection is to be won? While circumcision is no longer indispensable, is there not something lacking if circumcision in its higher meaning is not attained? Apparently these Jewish Christians insisted on rules, ordinances, feast-days, new moons, and sabbath days, as observances without which a Christian could not attain to perfection. Without entering into detail, we may note the wide sweep of the apostolic teaching. In Christ the middle wall of partition has been broken down, and Gentile and Jew are one in Him, the relation to

the world has been changed, and the Christian need not subject himself to ordinances: 'If he died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances?' (2²⁰). Ordinances, after the precepts and doctrines of men, are of no value against the indulgence of the flesh (v. 23). Merely negative rules do not avail for the maintenance and the growth of Christian life, for life is not offered merely to our acceptance, it is offered to our acquisition. Not abstinence, not indulgence, not mystic immersion into an external symbolism, as in the mysteries of Eastern Greece—not in these, but in the appropriation of Christ in His person and His work does the Christian life consist. The Christian must live over again the experience of the Christ; he must die with Him, rise with Him, live with Him in an endless, ever-growing life.

'If ye were raised with Christ, if ye were translated into heaven, what follows? Why you must realise the change. All your aims must centre in heaven, where reigns the Christ who has thus exalted you, enthroned on God's right hand. All your thoughts must abide in heaven, not on the earth. For, I say it once again, you have nothing to do with mundane things: you *died*, died once for all to the world: you are living another life . . . for it is a life with Christ, a life in God. But the veil will not always shroud it. Christ our life shall be manifested hereafter; then ye also shall be manifested with Him, and the world shall see your glory.'¹

So Lightfoot felicitously paraphrases the beginning of the third chapter. Everything inconsistent with this risen life must be sternly repressed. It is no longer a question of rules, observances, or rites; it is something deeper far that is here taught. What is taught is the freedom of a Christian man, who in Christ has become master of himself in order that he may do efficient service to Christ, and so help to build up the body of Christ. Not in bondage to an alien external standard, but in the service of an ideal, revealed to him, is the Christian to realize his calling. In the opening discussion the Apostle had reminded the Colossian Church that the Father had 'delivered us out of the power of darkness and translated us into the kingdom of the son of his love: in whom we have our redemption, the forgiveness of our sins' (1¹³). But redemption and deliverance are only preliminary to the exercise of freedom. These removed the disabilities under

¹ Lightfoot, *Col.*, p. 208.

which man lay—disabilities which frustrated all attempts of his towards a real life. But having been delivered, having been redeemed and forgiven, the believer has now to live. So he must strive to appropriate salvation, must make it his very own. So freedom comes, and in the exercise of freedom he has to realize the ideal of the Christian life. No doubt it is Christ that has made him free. No doubt also it is Christ that has led the way in His living, dying, resurrection, and ascension to the right hand of God. But these experiences of the Christ, the Apostle teaches, must be repeated in the life of the Christian. In order to do so the Christian must put off more and more what was characteristic of the merely natural life: 'Mortify, therefore, your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry: for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things' (3^{5ff.}). After further directions the paragraph ends with the significant declaration: 'Christ is all, and in all' (v.¹¹).

The characteristic of Christian life is not external rules, not times and seasons, not a state to be acquired by initiation into mysteries. It is the appropriation of Christ by faith, love, and obedience that makes a man a Christian. He must make Christ's ideal his own ideal, but in such a way that Christ continues to be all, and in all. But the distinctive characteristic of Christianity is that its ideal is a realized historical ideal. Other ideals, fashioned by the best thought and activity of men, have the disadvantage of being only ideal, for no concrete embodiment of them has occurred in history. Great ideals of human worth have been drawn by the poets, the philosophers, and thinkers of the past and present, but they are only ideal, and remain as a mere counsel of perfection. But for St. Paul there exists a realized ideal of what man may become. Jesus Christ is real, and it remains for the Christian to make Christ his own ideal. Nor is this all that the Apostle has to say. Christ is no mere ideal which a man has to follow and to imitate. The Christ as set forth in this Epistle is a living, energetic, working factor

in human life, who actively works in order that men may see Him as He is, and actively transforms them after the type of the ideal which He has enabled them to see.

In what remains of the Epistle, the Apostle enforces in practical ways the great theological and ethical teaching which has gone before. Practical precepts addressed to all sections of a community—to husbands and wives, to children and parents, to servants and masters—illustrate what St. Paul means by a life lived with Christ in God. It is characteristic of his ethical teaching that he brings every precept into living relation to Christ: note the references, 'as is fitting in the Lord' (3¹⁸); 'this is well-pleasing in the Lord' (v.²⁰); 'fearing the Lord' (v.²²); 'as unto the Lord, and not unto men' (v.²³); 'ye serve the Lord Christ' (v.²⁴); 'knowing that ye also have a master in heaven' (4¹). So he brings the ethical Christian life not under a categorical imperative, or under an abstract rule, but under the charm of loyalty and obedience to a personal Master. How great an influence loyalty is we need not stay to delineate. But in whatever form loyalty to a person or to a cause appears in history, it nowhere has the potency and the living influence which it has in the teaching of the N.T. Love of country, devotion to the fatherland, loyalty to a great cause, or to a great leader, are pale and colourless in comparison with the power of loyalty to Christ. Whatever motives enforce the power of loyalty in other cases are also here, and they are blended in a unity which at once compels a man to follow, but also gives him strength to follow.

We need not wonder, then, that any attempt to introduce alien factors into this personal relationship of a man to Christ, should be resented and frowned upon by the Apostle. He is impatient with everything, no matter what it may be, which would interfere with the relation of a man to his Master. Rules and the like tend to erect a barrier between Christ and His follower. They tend also to interfere with the freedom of the Christian man. For in the exercise of his freedom the Christian man comes to see his ideal, makes it his own, and consciously sets himself free from all influences from within and from without which hinder him in his efforts to realize that ideal.

Literature.

BALDER THE BEAUTIFUL.

BALDER THE BEAUTIFUL (Macmillan; 2 vols., 20s. net) is the title which Dr. J. G. Frazer has given to the seventh and last part of the third edition of 'The Golden Bough.' It is, as he confesses, with his usual openness, 'little more than a stalking-horse to carry two heavy packloads of facts.' The topics which are described and discussed in these two volumes are the 'Fire-festivals of Europe' and the 'Doctrine of the External Soul.' These are the two heavy packloads of facts which the title is made to carry. Balder himself is dismissed in a short chapter of five pages.

All the same, *Balder the Beautiful* belongs to the plan. In this last part of the third edition of 'The Golden Bough,' Dr. Frazer tells us how he was 'led to institute a parallel between the King of the Wood at Nemi and the Norse god Balder, who was worshipped in a sacred grove beside the beautiful Sogne fiord of Norway, and was said to have perished by a stroke of mistletoe, which alone of all things on earth or in heaven could wound him. On the theory here suggested both Balder and the King of the Wood personified in a sense the sacred oak of our Aryan forefathers, and both had deposited their lives or souls for safety in the parasite which sometimes, though rarely, is found growing on an oak and by the very rarity of its appearance excites the wonder and stimulates the devotion of ignorant men. Though I am now less than ever disposed to lay weight on the analogy between the Italian priest and the Norse god, I have allowed it to stand because it furnishes me with a pretext for discussing not only the general question of the external soul in popular superstition, but also the fire-festivals of Europe, since fire played a part both in the myth of Balder and in the ritual of the Arician grove.'

These volumes contain Dr. Frazer's latest ideas regarding the Golden Bough itself. 'If I am right,' he says, 'the Golden Bough over which the King of the Wood, Diana's priest at Aricia, kept watch and ward was no other than a branch of mistletoe growing on an oak within the sacred grove.' Now the mistletoe on the oak was supposed to have dropped from the sky upon the tree in a flash of lightning and therefore to contain within itself the

seed of celestial fire, a sort of smouldering thunderbolt. And the priest of Diana at Aricia, called the King of the Wood, represented Jupiter in the flesh, and accordingly, if Jupiter was primarily a sky-god, his priest cannot have been a mere incarnation of the sacred oak, but must, like the deity whose commission he bore, have been invested in the imagination of his worshippers with the power of overcasting the heaven with clouds and eliciting storms of thunder and rain from the celestial vault. This view of the priest and of the bough which he guarded at the peril of his life has the advantage of accounting for the importance which the sanctuary at Nemi acquired and the treasure which it amassed through the offerings of the faithful; for the shrine would seem to have been to ancient what Loreto has been to modern Italy, a place of pilgrimage, where princes and nobles as well as commoners poured wealth into the coffers of Diana in her green recess among the Alban hills, just as in modern times kings and queens vied with each other in enriching the black Virgin who from her Holy House on the hillside at Loreto looks out on the blue Adriatic and the purple Apennines. Such pious prodigality becomes more intelligible if the greatest of the gods was indeed believed to dwell in human shape with his wife among the woods of Nemi. And this is the meaning of the Golden Bough being made the stalking-horse, in Dr. Frazer's own phrase, to carry the best load of facts and inferences regarding primitive religion that has ever been brought together.

In some important respects Dr. Frazer has changed his mind since the issue of the second edition of 'The Golden Bough.' He believes now that the fire-festivals, so prevalent throughout Europe, are purificatory in intention, as Westermarck holds, and not designed to reinforce the sun's rays, as is the opinion of Mannhardt. Indeed, he believes that their chief purpose was to burn witches (actually or in imagination). Again, Dr. Frazer now believes that the great Aryan god whom the Romans called Jupiter, and the Greeks Zeus, was a sky-god before he came to be associated with the oak. His association with the oak in particular is due, he thinks, to the fact, verified by statistics, that the oak is struck by lightning far more frequently than any other tree of the wood in

Europe. 'To our rude forefathers, who dwelt in the gloomy depths of the primeval forest, it might well seem that the riven and blackened oaks must indeed be favourites of the sky-god, who so often descended on them from the murky cloud in a flash of lightning and a crash of thunder.'

Dr. Frazer ends with these words: 'I am hopeful that I may not now be taking a final leave of my indulgent readers, but that, as I am sensible of little abatement in my bodily strength and of none in my ardour for study, they will bear with me yet a while if I should attempt to entertain them with fresh subjects of laughter and tears drawn from the comedy and the tragedy of man's endless quest after happiness and truth.'

MACAULAY.

Mr. Charles Harding Firth, M.A., Regius Professor of Modern History in the University of Oxford, has undertaken the editorship of an illustrated edition of *The History of England*, by Lord Macaulay, which is to be issued by Messrs. Macmillan in six super-royal octavo volumes at 10s. 6d. net each. The volumes will be uniform in appearance with the illustrated edition of Green's History.

Why Macaulay was illustrated before Macaulay, and why Macaulay has not been illustrated until now, are circumstances which Professor Firth cannot account for. Certainly neither Green nor any other modern historian offers a better opportunity than Macaulay to the illustrator. Macaulay's History is confined to a few eventful years, and it enters into much personal and literary detail. Moreover, Macaulay constantly refers, as Professor Firth points out, to engravings and pictures as among his authorities for the account he offers of persons, of places, and even of events.

But now it is to be done well. In his preface, Professor Firth tells us what are the sources of the illustrations and where he has gone in search of them. First of all there are to be portraits—portraits of Macaulay himself (there are four in this volume), portraits of the great persons who pass through his History, and portraits of the small. For the portraits the sources are many, but chiefly two—the National Portrait Gallery and the Sutherland Collection in the Bodleian. Alexander Hendras Sutherland, who died in 1820, devoted himself to collecting illustrations for Clarendon's

History of the Rebellion and Burnet's History of his Own Time, and in 1837 Mrs. Sutherland presented the collection to the Bodleian Library. The six volumes of the folio editions of the histories mentioned are inlaid and bound, forming sixty-one elephant folio volumes containing 19,224 portraits, views, and other illustrations. There are, for instance, 552 portraits of Charles II., 276 of James II., 175 of Mary, and 431 of William III.

Next come the contemporary caricatures and medals. Many of the medals are also caricatures, some of them unwittingly, as when Louis XIV. is made to look like a Greek god and William III. like a Roman emperor. The great majority of them come from Holland. The art of caricature, says Professor Firth, needs a free soil for its growth. One medal often answers another. The French medal on the battle of Beachy Head shows in the distance the flying ships of England and Holland, while in the foreground Louis XIV., like Neptune, drives his team of sea-horses triumphantly over the waves; beneath is the legend, 'Illi imperium pelagi.' The English medal on La Hogue has a background of burning ships; in front a figure with a trident, rising from the waters, knocks Louis XIV. from his car into the sea, with the words, 'Imperium pelagi nobis.'

Then there are the broadsides, ballads, and autographs. This source has been freely used and rightly, for Macaulay used it more freely than any other historian has done. He was thoroughly familiar with the ballads and political poems printed during the reigns of James II. and William III. He knew well the collection of lampoons and satires published under the title of 'Poems on Affairs of State.' He had searched the Roxburghe Ballads and the Bagford Ballads—since reprinted by the Ballad Society, but then only available in their original broadside form in the British Museum. Above all, he had carefully studied the great collection brought together by Mr. Pepys, during the enforced leisure which he enjoyed after the Revolution had removed him from the secretaryship of the Admiralty. This collection of ballads, now in the Pepys Library at Magdalene College, Cambridge, is the least known of all the great collections, and was consulted by Macaulay more than any of the others.

One other matter demands attention. Is Macaulay still an authority? Is he worth illustrating? Of that there is no better judge than

Professor Firth himself. He says: 'Many years ago Mr. Gladstone, in a review of Sir George Trevelyan's *Life of Macaulay*, expressed the hope that the day would come when a critical edition of the *History* would be published, in which the author's statements would be examined and tested, his bias corrected, and his errors pointed out. There are errors, it is certain; during the last fifty years so much new material on the history of the period has been published, and so many new sources have become accessible, that there is room for a critical study of Macaulay's *History*, and some need for one. But an illustrated edition of a British classic is not the proper place for a critical commentary, and it has seemed best to reserve any critical observations for a separate publication. The task of illustrating the *History* necessitated a close scrutiny of Macaulay's pages, and while it made some defects and omissions more apparent, it has increased, not diminished, my admiration for what Macaulay succeeded in doing.'

BENEDETTO CROCE.

Eucken, Bergson, and Croce—these are the names of the great philosophers of our day. With Eucken and Bergson we are fairly familiar. Croce is still nearly unknown among us. His name is not once mentioned in the latest edition of the *Encyclopædia Britannica*. But Mr. Balfour spoke highly of him in his recent Romanes Lecture, and Professor Saintsbury, insatiable reader as he is, has declared that Croce in his *Æsthetic* provides for the first time a really scientific criticism of literature. It is, however, to Mr. Douglas Ainslie above all others that the credit will be due when Croce becomes known to English readers. He has already published a translation of his *Æsthetic*, and now he has issued in English his *Philosophy of the Practical* (Macmillan; 12s. net).

The 'youngest of Italian senators,' Croce is already the author of a small library. His exposition of Vico, says Mr. Douglas Ainslie, 'has at last revealed that philosopher as of like intellectual stature to Kant.' He is sole editor of *La Critica* and editor-in-chief of that immense collection, the *Scrittori d'Italia*. His philosophical work is known by the general title of the *Philosophy of the Spirit*. It consists of three books—*Æsthetic as Science of Expression and General Linguistic*, already trans-

lated by Mr. Douglas Ainslie; *Logic as Science of the Pure Concept*, not yet rendered into English; and the volume before us, *Philosophy of the Practical (Economic and Ethic)*.

Of the *Philosophy of the Spirit*, this, according to Croce's translator, is the sum: 'The Spirit is Reality, it is the whole of Reality, and it has two forms: the theoretic and the practical activities. Beyond or outside these there are no other forms of any kind. The theoretic activity has two forms, the intuitive and individual, and the intellectual or knowledge of the universal: the first of these produces images and is known as *Æsthetic*, the second concepts and is known as *Logic*. The first of these activities is altogether independent, self-sufficient, autonomous: the second, on the other hand, has need of the first, ere it can exist. Their relation is therefore that of double degree. The practical activity is the will, which is thought in activity, and this also has two forms, the economic or utilitarian, and the ethical or moral, the first autonomous and individual, the second universal; and this latter depends upon the first for its existence, in a manner analogous to *Logic* and to *Æsthetic*. With the theoretic activity, man understands the universe; with the practical, he changes it. There are no grades or degrees of the Spirit beyond these. All other forms are either without activity, or they are verbal variants of the above, or they are a mixture of these four in different proportions. Thus the *Philosophy of the Spirit* is divided into *Æsthetic*, *Logic*, and *Philosophy of the Practical (Economic and Ethic)*. In these it is complete, and embraces the whole of human activity.'

ÆGEAN DAYS.

Ægean Days (Murray; 12s. net)—this is the title which Mr. J. Irving Manatt, sometime American Consul at Athens, now Professor of Greek in Brown University, has given to the essays which he has written in recollection of his five years' consulship and his occasional visits thereafter to the land of his love. For while Professor Manatt thinks there is no land on earth to be admired like the United States of America, he thinks there is only one land on earth to be truly loved, and that is

The isles of Greece, the isles of Greece,
Where burning Sappho loved and sung.

His essays—they are fairly detached though with one affection—are good reading. They are more than that, for Mr. Manatt is a scholar and explorer, but they are that first and chiefly. We shall quote his story of the discovery of the site of Troy. But notice first that the illustrations are excellent. Among the rest is a fine reproduction of Sir Alma Tadema's picture of Sappho and Alkaïos.

'It is forty years now since Frank Calvert gave the *coup de spade* to the Trojan pretensions of Bunarbashi, and opened the mound at Thymbra in which, with true insight, he recognized the Tomb of the Trojans. About the same time he began the excavation of the Hill of Hissarlik and satisfied himself that it was the Homeric Troy; but his funds gave out and he offered the site to the British Museum if it would go on with the work. The Museum pleaded poverty; and so the ground lay fallow till one day Frank Calvert fell in with an eccentric German who had just come down from Bunarbashi and was hastening to embark for home. "There was no Troy after all," quoth this peevish pilgrim, who turned out to be Heinrich Schliemann; but the cool-headed Englishman said: "Go and see Hissarlik first." Said and done: Schliemann turned his back on the steamer, mounted a horse, and was off for Calvert's hillock. Returning, he confessed his faith, got his firman, and dug up Troy—Troy, the first American conquest in the East, for was it not acquired and identified by an American Consul and explored by an American citizen under the shield of the Stars and Stripes? True, the American Consul presented Troy itself to the Ottoman Government, and the American citizen gave the lion's share of its treasure to Berlin; still by the higher warrant Troy is ours, a treasure not in earthen vessels, but in imperishable muniments. But what I would lay stress on here is that before Schliemann and Dörpfeld was Calvert; and no tale of Troy that fails to give him the first place among its modern explorers is fair or just.'

ENGLISH THEOLOGY.

Canon Vernon F. Storr, having been made a Research Fellow of University College, Oxford, gave himself to a study of *The Development of English Theology in the Nineteenth Century*. He has now published the first volume of the fruits of his study. It carries the history from 1800 to 1860 (Longmans; 12s. 6d. net).

Work of this kind is easy to do; it is difficult to do well. And unless it is well done it is of no use at all. That is why so many books of the kind have been written and forgotten. Canon Storr names, out of the number, only one which he has been able to depend upon—Tulloch's *Movements of Religious Thought in Great Britain during the Nineteenth Century*. That book is out of print and difficult to find. He hopes it will be reprinted without delay. Beside it now we shall place Canon Storr's own volume. Its standpoint is the same—what is called the Broad-Church point of view; and its carefulness is as commendable.

When we say that Canon Storr is a Broad Churchman we do him an injury. That title is not applicable now as it used to be, not applicable to anybody. If it were not for our English love of labelling we should not use it at all. In this case all it signifies is that Canon Storr is abreast of modern scholarship and ready to go where modern scholarship leads him. He is as true to the historical Jesus, as true to the divine Christ, and as sure that the historical Jesus and the divine Christ are one and the same blessed Redeemer as, say, Bishop Moule or Canon Knox Little.

Not only so; whenever he has to describe evangelical movements or High Church tendencies he is scrupulously fair—looking at them perhaps just a little as from without, but never for a moment adopting the older attitude of aversion. And then, we must not, in judging his attitude, forget that it is a history not of English theology simply that he is writing, but of its development.

The names which appear on his pages are mostly very familiar. Rarely do we dissent from his judgment of them. For the most part, it is as able as it is well informed. The two or three pages devoted to Frederick Myers, for example, could not be bettered. More difficult, because more encumbered with misconception, but as successful, is his criticism of Carlyle. And we may add that it was a sound, if liberal, judgment that gave a place to Carlyle in the development of English theology.

QUESTS.

'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' If any preacher wishes to know by what other ways men have sought to come to God they will find the

most accessible and perhaps the most complete list in a volume entitled *Quests Old and New* (Bell & Sons; 7s. 6d. net). The volume has been written by Mr. G. R. S. Mead, the editor of the quarterly called *The Quest*. It is as amazing as it is lamentable that so many people should pass by the only living and true Way and should go searching all over the world for ways that are one-sided at their best and degrading at their worst. But there it is. And to Mr. Mead these quests have a great fascination. It is as if he were more taken up with the search for truth than with the Truth itself. His knowledge is wonderful and his sympathy is nearly incredible. There are men to whom lost causes appeal irresistibly: surely Mr. Mead is one of them.

But what are the quests? They are Taoism (in two chapters), Buddhism (in three), Reincarnation, Some Mystical Experiments on the Frontiers of Early Christendom (Hermesianism, Philonism, Mithraism, and another unnamed), Gnosis in the Higher Forms of Hellenistic Religion, 'The Book of the Hidden Mysteries' by Hierotheos, the Rising Psychic Tide, Vaihinger's Philosophy of the 'As If,' Bergson's Intuitionism, and Eucken's Activism. The 'unnamed quest of early Christianity' is found in 'an arresting mystical treatise hitherto almost totally unknown. It purports to be a book of Hierotheos, and should be of special interest to students of Christian mysticism, and particularly to lovers of the Dionysian writings; for not only is it one of the most daring documents that has ever been conceived, but it may just possibly be of the same derivation as the books of that Hierotheos whom the Pseudo-Dionysius declares to have been his chief teacher after Paul.'

Mr. Mead gives the impression that all these quests for the Truth are worth studying, yet he is himself detached from them all. Does he show a leaning to Reincarnation? It is scarcely to be believed. Other ways are unchristian; no other way is inhuman.

Mr. Morton Luce, the author of *A Handbook to the Works of Shakespeare*, publishes seven essays now on *Shakespeare, the Man and his Work* (Arrowsmith; 3s. 6d. net). These essays from first to last are instinct with one generous desire, the desire to make Shakespeare more noble in our thought of him than he has been. The Sonnets are the stone of stumbling. It is just in the

Sonnets that Mr. Luce finds the proof of Shakespeare's religion and of Shakespeare's morality. 'It pleases the modern mind,' he says, 'to discover that Shakespeare was a libertine; to believe that the great artist, emancipated from the superstitions of religion, was indifferent to the appeal of conscience, the claims of morality, the high purpose of the soul, and the infinite and most sacred possibilities of existence. He was not. He was, I believe, religious; so also were Bacon and Spenser, and a score of the great souls of that great day.'

'How the poor live' is a bitter story to read, as it is told in *Round about a Pound a Week* by Mrs. Pember Reeves (Bell; 2s. 6d. net). The poor here are not the poorest. They live near Kennington Oval and count themselves somebody. But the hardness of their life, especially the life of the women, is shocking. For the men the dread of being out of work is worst, for they are mostly engaged by the day. For the women, the married women, it is endless drudgery and loneliness.

Mr. Ralph Waldo Trine is an American author who seems to have found readers in this country also, in spite of the exuberance of his language and the thinness of his thinking. In his latest book, which he calls *The New Alinement of Life* (Bell; 3s. 6d. net), he seeks to bring us back to the simplicity that he finds in Christ and in particular to the two great commandments. In order to do this, he deals severely with St. Paul, and not very accurately. He introduces him by the following amazing statements: 'One of the most ardent and enthusiastic of these was one Saul, Saul of Tarsus. A Jew by birth, and the follower of Israel's religion, such as she then had, he later exchanged his early associations for Roman citizenship. He had received a university education, and he had taken great interest in Greek philosophy and metaphysics, which he had encountered in an abundant degree at Rome.' Then says Mr. Trine, still more amazingly: 'We cannot do otherwise than admire the zeal and the earnestness of Paul, his remarkable literary ability, and also the honesty of his intentions in presenting Christianity so that it could find acceptance on the part of the cultured classes; but at the same time we cannot shut our eyes to the fact that the stream was diverted almost

at its source, and that through it we have a Christianity radically different from that which the Judæan teacher promulgated. It is through this channel that the Christianity that has come down to us has flowed.' But anything is possible to an author who begins a paragraph with the statement, 'It was Mazzini who said: "Where there is no vision the people perish."'

There are many influences making for changes in education in the near future, and not all are in the right direction. To a large extent they arise from the recognition of the psychological nature of the problem. Now there is no method of education in which that recognition has been so full and so frank as in that of the Dotteressa Montessori. If the principles which she has applied more scientifically than any other educationist are recognized in the education of the youngest, they cannot fail to react on all education. Careful attention to the development of the body, if practised in the early years, will draw attention to its importance in the later. The successful use of disciplinary training, mental and physical, which is of the essence of the method, and especially the fact that it is employed in connexion with material of living interest to the pupil, will help to reinstate the conception of discipline in quarters where it is now discredited, chiefly because it is employed on subjects which deaden interest. The careful attention to the individual child rather than to the group, and especially the respect paid to his individuality and his right to self-development, cannot fail to react on later education and life, and, by elevating our conception of personality, to assist in forming a healthy public opinion, founded on knowledge, as well of principles as of facts, through which many of the injustices and inequalities of our social system may be alleviated. An admirable account of Dr. Maria Montessori of Rome and her new method of education has been given in a book with the title of *The Montessori Principles and Practice*, which has been written by Mr. E. P. Culverwell, M.A., Professor of Education in the University of Dublin (Bell; 3s. 6d. net). Admirable is the account in all respects, in clearness, fullness, and understanding; and it is admirably illustrated.

Miss H. M. Swanwick is entitled to speak for the militant women in *The Future of the Women's*

Movement (George Bell & Sons), and she speaks out. Though she does not believe in violence, she is behind no suffragist in the claim she makes. And yet she is careful to show that the claim for a new place in public life made by women is not a claim to a place separate from men, above them, or even in opposition to them. Mrs. Fawcett introduces the book and says this about militancy generally: 'Dr. Arnold, writing from France within a generation of the Terror, said in reference to the destruction of the feudal power of the nobles over the French peasantry, "The work has been done . . . and in my opinion the blessing is enough to compensate the evils of the French Revolution; for the good endures, while the effects of the massacres and devastation are fast passing away." If that could be said of the Terror cannot it be even more positively said of the comparatively innocuous "militancy" of recent years? The good endures, while the evil is temporary and passes away, is as true to-day as it was a hundred years ago.'

The easiest introduction to a study of Socialism, as well as the one of which the least will afterwards have to be unlearned, is *A History of Socialism*, by Thomas Kirkup. The fifth edition of the book has been issued, revised, and largely rewritten by Mr. Edward R. Pease, the Secretary to the Fabian Society (A. & C. Black; 5s. net). 'It is possible,' says Mr. Pease, 'that I have devoted too much space to the Fabian Society, but I must plead that it is impossible to write of a propagandist movement with the knowledge of an insider and at the same time the detachment of an outsider. And to this extent I claim justification. I am convinced that historians in the future will recognize, as indeed they are beginning to realize already, that the successor to Karl Marx in the leadership of Socialist thought belongs to Sidney Webb. Marx perceived that industry must be the business of the State, but he did not foresee how this could come about. This has been the work of the English School of Socialism, which has for long prevailed here, which, imported by Herr Bernstein, is capturing Germany under the name of Revisionism, which is at last creating a Socialist Party in America, and indeed is gaining ground everywhere; and this school of Socialism is for the most part the creation of one man only, Sidney Webb.'

The subject of the Arnold Prize Essay for 1913 was *Ancient Eugenics* (Oxford: Blackwell; 2s. 6d. net). It was an excellent choice, and the winner of the prize, Mr. Allen G. Roper, B.A., has written an excellent essay. A matter of vital importance and of keen controversy in the present is brought into the calm atmosphere of history. The theories of to-day are tested by the experiments of yesterday. The whole investigation makes for caution. The problems are more and deeper than we had believed. Mr. Roper must be read before we practise our Eugenics, even before we say more on the subject.

At the Cambridge University Press there is published a second edition of *The Story of Ahiḳar*, as edited by F. C. Conybeare, J. Rendel Harris, and Agnes Smith Lewis (15s. net). The new edition is enriched by the discoveries at Elephantiné as well as by the use of an old Turkish or Tartar version. It has also been corrected wherever correction has been found necessary. And now we renew our welcome to a book which places English scholarship beside the best German scholarship, and keeps it as persistently up to date.

Mr. St. George Lane Fox Pitt has made an examination of the Educational problem in the light of recent psychological research, and he has published the result under the title of *The Purpose of Education* (Cambridge: At the University Press; 2s. 6d. net). The little book will fall in well with current methods of study on the part of teachers; and, more than that, it will help to direct attention to the things which are of most consequence in all education, the things of character and spiritual life.

A volume on *St. Basil the Great* (Cambridge: At the University Press; 7s. 6d. net) has been written by the Rev. W. K. Lowther Clarke, B.D., formerly Fellow of Jesus College, and now Rector of Cavendish in Suffolk. It will serve excellently as an introduction to the study of Monasticism. And that not by accident but out of the necessity of the case. St. Basil cannot be studied apart from his *Ascetica*, and the *Ascetica* cannot be understood without entering into the secret of the monastic life out of which it sprang and into which it led. All this Mr. Clarke introduces us to very happily; for he has scholarship and enthusiasm,

and he has never allowed them to carry him away into useless speculation or into needless detail. It is not for the biographical interest alone that we read the book so greedily, though that interest is considerable, so little has been done on Basil in English; more than that is the clear, graphic account of Basil's Rules and the influence which they exerted on the history of Asceticism. To the difficult questions, 'Do the Eastern Monks form an "Order"?' and 'Are they Basilian?' Mr. Clarke answers 'No.' It is an answer that carries a good deal with it.

Ethel Colburn Mayne's book on *Browning's Heroines* (Chatto & Windus; 6s. net) is not only a beautiful gift-book, it is also a valuable contribution to the criticism of Browning. The author's knowledge of Browning is intimate; it has become part of her life; yet is she able to look at it, not without affection indeed, but with discrimination. Then she can express herself adequately. It may be that the imagery is occasionally too exuberant, but it is always alive and in touch with reality. We may have to breathe hard as we follow, but we arrive.

The division of subject shows capacity. There are five parts—Girlhood, the Great Lady, the Lover, the Wife, and the Trouble of Love. Under 'the Lover,' comes the Trouble of Love—the Woman's; the sixth part is the Man's. In 'Girlhood' the gift is attributed to Browning beyond all others of drawing the girl pure and simple, 'the girl brave and free'; even Shakespeare always hints at the love that is to come. Yet the last of the girls is Pompilia, who never had a girlhood!

One of the most effective arguments against Christianity is that it will not work. The Rev. William E. Wilson, B.D., takes a test case. He takes War. In his book *Christ and War* (James Clarke; 1s. net) he shows with irresistible persuasiveness that Christ is against war, and that nothing but unfaithfulness has prevented us from learning war no more. It is a fine sincere persuasive against war; and it is a valuable apologetic for Christianity. The book has been written for students, and a useful bibliography is added to it.

The most prominent feature of present-day publishing is the many series of original books

that cost little. The cheap reprint may be nearly exhausted: in any case this is better. The volumes themselves are often better; they are always up to date. We have already had before us the series of five publishers—The Cambridge Press, Kelly, Williams & Norgate, Harper, Jack—here is a sixth. Messrs. Collins have a 'Nation's Library' in which have appeared a volume on *Eugenics*, by Edgar Schuster; one on *Small Holdings* by James Long; one on *Socialism and Syndicalism* by Philip Snowden; and one on *Industrial Germany*, by W. H. Dawson. Each volume contains just over 260 pages, and is quite enough to give a working knowledge of its subject (1s. net each).

Messrs. Hodder & Stoughton have issued a popular edition of Mrs. Ashley Carus-Wilson's *The Expansion of Christendom* (3s. 6d.). The author has revised the whole book for this edition and brought its statistics up to date.

A series of lectures on *The Industrial Unrest and the Living Wage*, given at the Inter-Denominational Summer School, held at Swanwick, Derbyshire, June 28 to July 5, 1913, has been issued in one volume, with an introduction by the Rev. William Temple, M.A. (P. S. King & Son; 2s. net). The addresses were given by Mr. Creighton, Dr. A. J. Carlyle, the Rev. P. H. Wicksteed, Canon Scott Holland, and others.

The modern way of 'compelling them to come in' is not to go out into the highways and hedges, but to advertise lavishly. On the best methods, the most completely catch-and-hold-the-eye methods, there is literature to be had. The latest book is a large octavo of more than 400 pages, freely illustrated, and describing without reserve those methods of advertising churches and pastors which have been found most successful. The title is *Church Publicity* (Methodist Book Concern; \$1.50).

The author of the book, Mr. Christian F. Reisner, drew out a list of questions and sent it to clergymen and laymen all over the States. The replies are given of seventy-six clergymen and eleven laymen. And they are classified, commented on, and made into a book; for it must be understood that the same man who can advertise a church can advertise the book that shows the way. The outside is arresting, the

inside has illustrations that are startling on almost every page. On page 209, for example, we are told that 'two five-hundred-watt Tungsten lamps have been attached to the spire of the Immanuel Baptist Church in Chicago,' and we have a vivid picture of the lamps, 'which burn from dusk to dawn.'

The Rev. Arthur Pollok Sym, B.D., has written *The History of the Parish of Lilliesleaf* (Selkirk: Lewis), and by doing so he has given us the opportunity of an hour's wholly enjoyable reading. The parish must be as attractive as its name, for since the Reformation only one of its ministers has left it for another sphere of earthly labour. Its traditions tell us of unmistakable progress in morals. During many years the schoolmaster's salary depended on the number of cocks that were killed at the annual cockfighting on Fasten's E'en. There are anecdotes of the ministers. The Rev. William Campbell seems to have gathered much of the humour round his name, but the best anecdote is of his wife. She was an excellent wife, possessed of great decision of character, and herself by no means devoid of humour. These traits are shown by an incident described to the writer in a letter from a great-granddaughter of the worthy pair. 'Mrs. Campbell was annoyed by a young naval officer paying attention to two of her girls, but never coming to the point. At last one evening he came to tell them that he was ordered abroad for three years. After supper she sent her daughters out of the room, locked the door, and said, "Now, sir, will you tell me which of my lassies ye're going to marry?" He told her at once, whereupon she remarked, "Well, the minister's there, and the ledly's no' far aff; ye'll just be mairrit the nicht." Which they were and very happily too.'

Professor Knight can say truly 'this one thing I do.' His sole aim in life is to get others to know and love Wordsworth as he himself knows and loves him. With Wordsworth in the latest book Coleridge is associated. Its whole title is *Coleridge and Wordsworth in the West Country: Their Friendship, Work, and Surroundings* (Elkin Mathews; 7s. 6d. net). It is the story of the years 1795 to 1798, when Wordsworth and Coleridge were together for the first time in Dorset or Somerset and when the work was done

that immortalized them both. The story is familiar enough, yet those who know it best will best appreciate this beautiful book. It is finely illustrated, and Professor Knight writes after his most agreeable manner.

Messrs. Morgan & Scott have issued a book of *Carols Ancient and Modern* for Christmas and Easter. The edition in cloth, with music and words, is published at 2s. 6d. net.

Fifteen years ago the Rev. Paget Wilkes, B.A., Exhibitioner of Lincoln College, Oxford, went out to Japan as a missionary. He has kept a journal of his experiences, and he has sent home many letters, which he calls leaves from the journal. These letters are now to be found in one handsome, strikingly illustrated volume with the title of *Missionary Joys in Japan* (Morgan & Scott; 7s. 6d. net). Mr. Wilkes is not an artistic letter-writer. His letters will never be bound up with those of 'the world's great letter-writers.' But by their very simplicity, reality, and want of art they bring us right into the heart of Japan, into the heart of the people of Japan, and we gain an understanding of the problem facing the preacher of the gospel there which no elaborately written letters or other missionary book can give us. In the end of the volume Mr. Wilkes discusses the difficult question of the missionary's attitude to the criticism of the Bible. He hits the nail on the head when he quotes the proverb that a little knowledge is a dangerous thing.

So vast is China in extent, and so varied in faith, that the authorities on the religion of the people are few. Mr. Reginald Fleming Johnston is one of the few. His new book is devoted to *Buddhist China* (Murray; 15s. net). In addition to the letterpress, which is not only reliable but also readable, the book is enriched with something like sixty illustrations.

Near the beginning there is an amusing story which shows that the Chinese are not only Buddhists, Taoists, and Confucianists, but that they are all three at the same time. The story is told of a certain sixth-century scholar named Fu Hsi. This learned man was in the habit of going about dressed in a whimsical garb which included a Taoist cap, a Buddhist scarf, and Confucian shoes. His strange attire aroused the curiosity of

the Chinese emperor of those days, who asked him if he were a Buddhist. Fu Hsi replied by pointing to his Taoist cap. 'Then you are a Taoist?' said the emperor. Fu Hsi again made no verbal answer, but pointed to his Confucian shoes. 'Then you are a Confucian?' said the emperor. But the sage merely pointed to his Buddhist scarf.

Mr. Johnston has used good authorities, and his own long-continued observation has enabled him to use them intelligently. This is what constitutes the value of the book—not his own observations alone, though they have been close and long, nor books and manuscripts alone, but the careful competent working of these two into one interesting narrative. It may be asked, 'Is it worth while studying Chinese Buddhism so fully, when it is likely to collapse under the Revolution?' Mr. Johnston thinks it is more likely to enter on a new lease of life. So, at any rate, present movements indicate. But in any case Buddhism has to be studied; and it must be studied separately in each of the lands in which it has prevailed. There is no other way.

From the National Society's Depository in London may be obtained two volumes in which *The Life of Christ* (2s. 6d. net) is set forth for the use of teachers. That the volumes are for teachers is emphasized on almost every page by the use of phrases like 'Let the teacher point out'—'Tell the scholars that they are now asked to consider'—'Elicit from the class.' The book is therefore prepared neither for general reading nor for juvenile study. It is a teacher's handbook, and every aid that can be given to the teacher to lighten his own labour and enable him to make the whole story known in all its detail, is given ungrudgingly and enthusiastically. The author of the book is the Rev. F. M. Blakiston, M.A., Vicar of St. John's, Grimsby.

There is no Directory or Year-book published that excels *The Church Directory and Almanac* in accuracy and completeness; there is none that approaches it in cheapness. Every year it grows in size, but the price is still the half-crown net (Nisbet). This year there are ten more pages, making 776 of the closest possible printing, and all of names, dates, titles, and other minutiae.

The *Church Pulpit Year Book* for 1914 (Nisbet; 2s. net) is also enlarged this year. And it contains

a new feature. At the end of each sermon there are notes, the notes being gathered from good commentaries, old and new.

To that truly charming series of books on the Children of the World, Messrs. Oliphant, Anderson & Ferrier have added one on *The Children of Labrador* (1s. 6d. net, with coloured illustrations). It is as charming as any of them. Miss Mary Lane Dwight, the author, owes much to Dr. Grenfell. But the book is her own. The preacher to children will find material in these books for his sermons, fresh and abundant. This, for example, recalls how the Israelites loathed 'this light food':

'The patients in the Hospitals are given nourishing food, which they seldom get at home, but, like some other people, they do not always appreciate it. One man said: "Don't give me any of them nutriments, Doctor. I want a hunk of fat swile (seal) or a gull. Now *that* would have some taste."'

It would have been easy for the Ven. Archdeacon A. E. Moule, D.D., who has been in China since 1861, to write a popular book on that country. But he had no such puerile ambition. He has been in China as a missionary. He has had one desire for China and only one—to bring the people to a knowledge of the truth as it is in Christ. And now he has written this book on *The Chinese People* (S.P.C.K.; 5s.) for the sole purpose of equipping missionaries to China as completely as possible before they go there. He tells them all that they need to know, perhaps all that it is possible for them to know, before they reach the land they mean to labour in. And at the end of the book he gives a detailed

list of literature to enable them to read more fully on any topic they may wish to specialize in. Archdeacon Moule has spared neither himself nor his friends that he may make his book complete and trustworthy.

Messrs. Williams & Norgate have issued a new and thoroughly revised edition of the late Lord Avebury's *Prehistoric Times* (10s. 6d. net). Only a few months before his death Lord Avebury himself revised the work, making numerous additions in order to deal adequately with recent discoveries, and omitting portions that were no longer true or useful. The whole book was then reset and many new illustrations were inserted. Lord Avebury was not able to read the proofs, but that has been done competently and carefully. Lord Avebury could show, better perhaps than any man of his time—unless Sir Robert Ball was his equal—that a book could be at once scientific and popular. This is now a worthy edition of one of the people's classics.

Professor L. P. Jacks's new book, *All Men are Ghosts* (Williams & Norgate; 5s. net), is likely to be taken seriously by many of its readers. For this is a time in which the thrusting forth of religion is having its revenge in the entrance of superstition. Men and women who refuse to believe in the Holy Ghost read anxiously any book which speaks of haunted houses. No doubt Professor Jacks is in earnest and deserves to be taken seriously, but not as a recoverer of the spirits of the dead. His interest is in this present evil world and its foolish inhabitants. And his desire is to bray them in the mortar of his fantastical irony, to see if at last in that way their foolishness may depart from them.

The Psychology of Conversion.

By E. D. STARBUCK, PH.D., PROFESSOR OF PHILOSOPHY IN THE STATE UNIVERSITY OF IOWA.

THE term 'conversion' usually means a more or less sudden act of turning away from a life of evil, after a season of repentance characterized by a sense of sin or of imperfection, to a life of righteousness, followed generally by a feeling of new life, joy, and fellowship. It means also a definite

act of acceptance of a particular faith after apostasy or natural alienation. It also stands for a sudden illumination of the soul following upon a period of hungering after God or righteousness. It is generally supposed that God and man have both a part to play in conversion. Man's part is,

through repentance and faith, to seek union with God (*justitia activa* or *conversio intransitiva*); whilst God's is the act of impartation, through the Holy Spirit, of the life of righteousness and of forgiveness of sin through faith in Jesus Christ (*justitia passiva* or *conversio transitiva*). To maintain this distinction, the terms 'conversion' and 'regeneration' have sometimes been employed, the latter denoting especially the work of grace. It is even more common to consider 'regeneration' as the larger term, including conversion. In distinguishing the terms there has been too little consistency.

The variety of usages of the term are indicated by the different problems that have arisen in its discussion. Can either Divine or human agency in the change of heart operate without the other? Must the work of grace precede or follow the human act? Is a conversion necessary in order to enter the religious life? Is there a total loss of identity in the act? To be complete, must conversion be followed by another experience of justification or sanctification? etc.

The term 'conversion' with the experience it symbolizes is not confined to Christianity, but belongs, given a certain temperamental type, to different peoples and religions. It is well described by Plato in the *Republic* (bk. vii.), and elsewhere:

'As the eye cannot turn away from darkness to light without the whole body, so when the eye of the soul is turned round, the whole soul must be turned from the world of generation into that of being, and become able to endure the sight of being and of the brightest and best being—that is to say, of the Good. This is conversion.'

Records are not wanting, even amidst the meagre accounts accessible, among other peoples, of sudden changes of character and awakenings of the soul. A dramatic instance is that of Gautama the Buddha, after seven years of seeking for a way of deliverance from evil and death. The Hindus had, some centuries before the Christian era, reduced the experience to a doctrine and a cult. This is preserved still, in one of its forms, in the Yoga discipline. A similar cult seems to have been practised among certain tribes of the North American Indians. The Hebrews, particularly during the time of the prophets, were clearly familiar with the conception as that of a definite act of turning to Jahweh.

Among the many shades of Christian usage of the term 'conversion,' at least two should be

clearly distinguished. In the first place, there is the sudden transformation of the character from one set of habits and emotional attachments to another, usually after a wilful, though not entirely heart-satisfying, acceptance of what is afterwards regarded as a life of sin. This may be designated the Pauline or Augustinian type of conversion. Of somewhat different significance are the conversions attended by a sudden uprush of new life after a period of more or less blind struggle after a dimly felt ideal. This type of conversion may on the surface be as cataclysmic as the former. It has the appearance, however, of being the outcome of a 'sub-conscious incubation' of imperfectly felt purposes. The impulses finally burst into fresh insight, new ideals, and higher values, and result in the shifting of the centre of personality suddenly to a new plane of spirituality. Since this is a quite common occurrence during the middle teens, it might be called the adolescent type of conversion. Or, from the nature of the process involved, it might be designated the fruition type. These two kinds of experiences are so far different as to require separate description.

I.

THE CATACLYSMIC OR PAULINE TYPE OF CONVERSION.

Whilst there are hardly two experiences alike, it is possible generally to mark out three steps or stages in the process: (1) 'the sense of sin,' or 'divided self,' or 'sick soul'; (2) the crisis; and (3) the joy, uplift, and exhilaration following upon the crisis. The first is characterized by feelings of sinfulness, depression, sadness, self-distrust, helplessness, estrangement, restlessness, anxiety, resistance, and rebellion. In this extreme form it is not uncommonly attended by bodily signs of stress, e.g. weeping, loss of appetite, hallucinations of sight or hearing or touch, and physical illness. The negative attitude of struggle against sin is usually more prominent than the positive one of striving towards righteousness. The duration of the stress period varies greatly, from a few days to several years. In the case of St. Paul, who was of heroic and mystical temperament, it was brief, so far as surface appearances would indicate, although the account would lead one to believe that the inner struggle had continued some days.

The condition underlying the stress and strain,

which lead on finally to the critical event of transformation, seems to be the struggle of two selves against one another. One of these is likely to be a sub-conscious self, and both of them may carry on the warfare seemingly without a conscious direction of the subject. A composite picture of the mental state at the turning-point is as if two lives—the present sinful one and the wished-for righteous one—were pressed together in an intense struggle for the possession of the field of consciousness. The subject is chiefly an observer of the combat, suffers from it, and is often torn between the contending forces until he is held between life and death. The ideal life finally, often momentarily, asserts itself, and there follows a unification of the personality, with its attendant experience of freedom, joy, and exuberance. In objective terms, this conflict has often been described as one between the prince of light and the prince of darkness, or as the agency of God in casting out bodily resident evil spirits, during which event the subject was a third party to the conflict. During recent years it has been more common for those making religious confessions to describe the event in subjective terms, as a conflict between good and evil tendencies in the self. Psychologists are fond of describing the experience in terms of antagonism between ‘habitual centres of personal energy.’ It is the nature of the mental life for one of these centres to become habitually central, while other centres remain peripheral. ‘To say that a man is converted means in these terms that religious ideas previously peripheral in his consciousness now take a central place, and that religious aims form the habitual centre of his energy.’ There is no difference in kind between the experiences immediately at the crisis and those during the period of conviction, except in their heightening and intensification. There is generally intense dejection and sadness carried to the extremes of bodily and mental anguish. If the struggle between the two selves has been a fairly equal one, it results sometimes in a state of coma. The nature of the transformation which occurs at the crisis, when it can be described at all, is of the character that would be expected from the account already given of a divided self and its resolution. Typical experiences are the following. A tension is broken, words of forgiveness are heard, something is torn up as by the roots; pictures, words, or other

symbols flash before the mental vision; there is a witness of the Spirit, a sense of deliverance, a sudden elevation of joy accompanied by a feeling of bodily lightness. The outcome of the event of conversion is a set of emotions, the counterpart of those preceding the crisis. The fruitage of the process is the awakening of a new and higher sense of selfhood, together with a somewhat antithetical process of unselfing which brings the person into lively sympathy with nature, man, and God.

Although conversion is a world-wide phenomenon, it cannot be universally experienced. It belongs clearly to the psychopathic temperamental type. It has been conclusively shown by Coe that those who try to experience conversion and succeed, as against those who try as earnestly and fail, have sensibility as against intellect predominant in their general mental make-up, are subject to automatisms and hallucinations, and are passively submissive to hypnotic suggestion. It is clear also that the quality of the conversions experienced is conditioned by temperamental traits.

There are, among many others, two types of conversion experiences easily distinguishable, the self-surrender and the volition type. The former are likely to experience forgiveness; the latter, on the contrary, are more likely to experience a spontaneous burst of new life, or an instantaneous recoil from the old, as a result of a previous act of the will in striving towards righteousness. In the self-surrender type, relief persistently refuses to come until the person ceases to resist or to make an effort in the direction he desires to go. There are many cases of this kind, like that of John Bunyan, who found forgiveness at last only by deciding to give up his soul to Satan. An interesting instance is that of John Nelson. Exhausted with the anxious struggle to escape damnation, he cried at last, ‘Lord, Thy will be done, damn or save!’ and at that very moment his soul was filled with peace. The fact underlying such experiences seems to be that the personal will is at bottom necessarily, because habitually, identified with the imperfect sinful self, and every effort of will only emphasizes its perpetuation. In an act of self-surrender ‘sub-conscious forces take the lead, and it is the better self *in posse* which directs the operation. Instead of being clumsily and vaguely aimed at from without, it is then itself the organizing centre’ (James). ‘If there is a relaxation—a letting go—the sub-conscious forces are allowed to

exert an influence, and the new centre of energy which has been sub-consciously developing, takes the chief place in consciousness' (Cutten). That something like this is the condition which obtains, is indicated by the frequency with which the transformation is wrought during sleep, or while one is engaged in some occupation entirely foreign to religion. This type of person must relax, must fall back on the larger power that makes for righteousness, and let it finish in its own way the work it has begun. The act of yielding is giving oneself over to the new life and making it the centre of a new personality, and living from within the truth which had before been viewed objectively.

In the volition type, the direction of attention and of striving is intermittently towards the new life. If the condition underlying the deliverance were described in crassly physiological terms, it would be that the 'nervous system grows to the modes in which it has been exercised.' The function of the will seems to be to give point and direction to the sub-conscious processes of growth, which in turn work out and give back to clear consciousness the revelation striven after.

The methods employed by revivalists in bringing about the change of heart are the methods which would accentuate the conflict we are describing. They intensify in all the ways possible, even by the influence of the crowd, the sense of sin, and bring it into the sharpest contrast with God, heaven, and righteousness. Such a procedure not infrequently results in pathological conditions. In many instances, particularly where there has been habitual waywardness, with an incapacity to surmount a set of evil habits, the result seems to be wholesome and permanent, despite temporary relapses. When wrought out in the midst of the great waves of revivalism, there are many evidences that the effects of conversion are evanescent, and perhaps in the long run deleterious (Cutten, Davenport). It is also credible that conversion on the part of the psychopathic temperamental type, following upon a sick-soul experience, is profitable in leading on into a 'two story universe' instead of dwelling in a flat world of practicality (James).

II.

THE ADOLESCENT OR FRUITION TYPE.

The examples of this type of conversion form a series, ranging from those in which the process

of sub-conscious ripening is so gradual that no turning-point in life can be marked off, to those of so dramatic a climax that they are difficult to distinguish from the cataclysmic conversions. Indeed, the surface phenomena are generally very similar, centring in a crisis, preceded by depression and followed by development. A characteristic difference is that in the cataclysmic conversions there is, preceding the crisis, a struggle between a habitually sinful and a righteous self, whilst, preceding the adolescent conversions, there is pain in the presence of an imperfectly felt but dawning life of maturity—the long-recognized 'storm and stress' of adolescence. The latter experience might be designated the sense of incompleteness, as against the sense of sin of the Augustinian or Pauline conversions.

Several sets of statistics have been obtained by different students, showing that this type of conversion is limited, for the most part, to the middle teens. The highest frequency among boys is at 16; among girls, at 13. Before 12 and after 19 the number is small.

Adolescent conversions must be accounted for in terms of an anthropological background, whilst the cataclysmic conversions are explainable, for the most part, from the standpoint of the individual life in the midst of its social reactions. They belong to the complex set of adolescent phenomena that well up out of race life as conditioned by social selection. The curves of frequency of conversion in adolescent years keep pace fairly closely with those of accession to puberty, and those of acceleration and decline in rate of bodily growth. It has been shown that they happen independently of immediate social influences, and that the average age is the same, whether induced by revival excitement or independently of it. Like the love life which blossoms during the same years, the religious impulse is best described as one among the instincts (Marshall, Starbuck).

The adolescent crisis stands for the event of breaking away from the free, irresponsible, sensory-motor, practical life of childhood, which has become fixed and habitual, into the responsible, purposeful, rational activity of mature life, with its appreciation of spiritual values. The transition is difficult, and represents a long process of social acquisition which in the individual is crowded into narrow time-limits. It seems to have been narrowed down to the few years of middle adoles-

cence, and the transition sharpened into a dramatic event by the customs of initiation practised among most peoples from the earliest times (Daniels). Boys and girls, showing suddenly the bodily and mental marks which would fit them for social and family responsibilities, have been the fittest subjects for the initiation ceremonies, and so have been selected as the favoured members of the group. Confirmation, as practised among several religious communities, is the modern counterpart of the custom of initiation. Conversion stands for the inner spiritual adjustment of which confirmation is the symbol.

If this theory is true, it suggests an important point in the pedagogy of conversion. Most students at the present time agree upon the wisdom of anticipating mature activities and interests during late childhood, and of protracting during late adolescence the influences leading to a final readjustment to the ideals of mature life, so that the

adjustment shall be gradual and normal. It is questionable, however, whether this sort of tuition can be entirely successful in respect to the mental and spiritual life, for the same reasons that it would probably be impossible to undo the sudden bodily transformations of early adolescence. The nature of the spiritual event, together with its value in a complete clarification and re-orientation, are suggested by the following quotation from Lacordaire: 'It is a sublime moment, the one in which the flash of light enters the soul and binds to a common centre the threads which had remained disconnected. There is always such an insuperable distance between the moment following and the moment preceding the flash, between what one was before and what one is after, that the word *grace* has been invented to explain this magical stroke of lightning from above. . . . He who has not had this experience has not known human life.'

In the Study.

Virginitus Puerisque.

I.

THE REV. H. G. TUNNICLIFF, B.A., has gathered into a small volume a short series of addresses which he gave to children on certain familiar public notices, such as, Keep to the Right, This House to Let, Beware of Pickpockets! He calls it *Wet Paint* (Allenson; 1s. net). Here is one of the Addresses, on

Analysis Invited.

I dare say you have seen on the front of your milkman's cart, these words: ANALYSIS INVITED. I do not suppose that many of you have yet begun to learn Greek, but when you do you will discover how many of our English words have their origin in that language. This word 'analysis' is one of them, and it signifies a 'splitting up,' a 'loosing.' Those of you who have safely passed the pitfalls of parsing in your English Grammar know what the analysis of sentences means, with all its bewildering accompaniment of extensions and enlargements! What your milkman means is this: my milk is so pure that you can take it to the

analytical chemist and ask him to split it up into various parts, submit it to whatever tests he pleases, and he will find that nothing has been added to or taken from it; that it is fresh from the cow, about whom that great lover of children—Robert Louis Stevenson—sings in his *Child's Garden of Verses*:

The friendly cow all red and white
I love with all my heart;
She gives me cream with all her might,
To eat with apple-tart.

What a magnificent thing it would be if all girls and boys could say of their lives 'ANALYSIS INVITED'! How many of us can say that? The Lord Jesus Christ did not often speak with severity, but one of the most stinging things He ever said was about people who, He said, were like whited sepulchres, outwardly fair and clean, but inwardly foul and unsightly. There are some boys and girls who are so well-behaved when on a visit—but at home their conduct will not bear analysis! How industrious is many a class in the presence of the master or mistress, but, if left to itself for a few minutes, I am perfectly sure that it does not invite analysis of its work. Your mothers and

fathers used to think very highly of Charles Haddon Spurgeon, a great preacher who died twenty years ago. He once told a story of a little maid-servant who came to him and asked if she might become a member of his church. In order to find out whether she was really a Christian, the great preacher asked the girl whether she could tell him of any difference in her life since she had tried to serve God. Her reply was so simple that every one of you will easily understand it. - 'Please, sir, I sweep under the mats now!' Yes, she was a true Christian, for she was faithful in the smallest details of her everyday life. Some years ago I lived near to the town where Adam and Seth Bede spent many years of their busy lives. When you begin to read that great story you will hear Adam singing the hymn that was the keynote of his existence, that glorious morning hymn of Bishop Ken's:

Let all thy converse be sincere,
Thy conscience as the noon-day clear,
For God's all-seeing eye surveys
Thy secret thoughts, thy words and ways.

Let us ever make that our aim, to be thorough, truthful, industrious, unselfish in the so-called little things of life, so that of our thoughts, words, and actions it may ever be our aim to invite analysis. Our text is: 'Whatsoever ye do, work heartily, as unto the Lord, and not unto men.'

II.

The Rainbow.

And the bow shall be in the cloud.'—Gn 9¹⁶.

There have been many fancies about the rainbow in different countries. One is that where the rainbow rests there is buried gold; but go as far as you will, you can never reach the spot where the rainbow rests. Some people have called it a bridge from earth to heaven. Some have supposed it was a wicked monster which came down sometimes to eat up little children, and mothers would call their children in when they saw it in the sky, 'in case the rainbow should get you'! The old Greeks called it Iris, the messenger of the gods to men, who carried the staff of peace in her hand; and that was a beautiful fancy.

We know that it is neither a bridge nor a being. It is the rays of the sun shining on falling rain, seen against the background of a black cloud, like

the screen of a magic lantern. The rays of the sun, which seem white or colourless, are really made up of seven colours. The raindrops act as a prism, that is, they divide the white rays into their separate colours, and we see all seven—red, orange, yellow, green, blue, indigo, and violet. You may see the same thing in a piece of glass with many sides, such as you sometimes see on chandeliers.

1. *The meaning of the Rainbow.*—You live not in one world, but in two. There is the outer world of things which can be seen and felt and handled, and there is an inner world of thinking and feeling, which is the real world after all. Some people know only the outer world, but others know both, and see in the outer things the signs and symbols of the inner world. One man sees birds in the air. Flying birds, that is all. But the poet Bryant saw a wild fowl flying over his head, and he wrote a very beautiful poem on God's care and guidance of the bird. He knew that if God guided the bird He would also guide him. The fields of Palestine are covered with bright wild flowers, at some seasons, till they are a blaze of colour. They are so common that people got used to them and scarcely noticed them. But Jesus said, 'Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these.' And He taught them that if God so clothed the lilies, He would also clothe them. Long before men were on the earth the rain had fallen and the sun had shone, and before Noah's day many men had seen rainbows and had looked at them with curiosity or fear or admiration. But Noah, beholding the lovely thing in the midst of dark mist and cloud and rain, saw in it the token of God's mercy in the midst of destruction, and ever after it was a promise to him from God of His kindness.

Many meanings have been seen in the rainbow. It stretches from one side of the earth to the other, like God's mercy taking in all men, and joining them all into one family with Him. Another way of looking at it is, that as the different colours joined together make up one white ray, so God's love and justice and all His other attributes make up one perfect whole—that is, make God.

Shortly after Strassburg had been taken in the terrible war between France and Germany, there arose a great storm out of which sprang a beautiful rainbow, with one foot resting

on Germany and the other on France. It seemed as if God then set His bow in the clouds to rebuke the cruel strife, and also as a sign of the good time coming when man shall learn war no more. As we have one God, and one Covenant with its one token in the sky, so there should be one family over all the earth.¹

2. *The Bow in the Cloud.*—The bow is never seen when there are no clouds. It is a sign for cloudy days. To every one there will come some cloudy times, when life seems as cheerless as a long wet day, and it is hard to believe that the sun will ever shine again. The clouds are generally of two kinds—either of sorrow or of sin.

(1) *Sorrow.*—There must be some sorrow in life. No one can escape it. Longfellow has a poem which says :

Into each life some rain must fall,
Some days must be dark and dreary.

But sorrow, like rain, has its use. Without rain there would be no flowers, no fruit. When we think of what the rain does, we no longer complain of it, but look forward to the time when it will stop and we shall enjoy in the sunshine the gifts it has given us. So in the sad cloudy days precious flowers and fruits are growing. Without sorrow how should we learn patience and courage and sympathy and trust? These are the flowers watered by the rainy days. Although we do not see it, the sun is still shining—the sun of God's love—and when it falls on the clouds of sorrow and tears it makes a rainbow, the rainbow of Hope. The martyrs endured terrible sufferings because they saw this rainbow, and, as the Bible says, 'they counted him faithful who promised.' There are many promises which should give us hope. Here is one: 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.'

It isn't raining rain to me,
It's raining daffodils!
In every dimpling drop I see
Wild flowers on the hills!
A cloud of gray engulfs the day
And overwhelms the town—
It isn't raining rain to me—
It's raining roses down!

It isn't raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.

A health, then, to the happy!
A fig to him who frets!
It isn't raining rain to me—
It's raining violets!

Only in the shadow do the flowers *grow*. All the beautiful life of the garden begins in the dark and develops in the dark. Only in the dark shadow can the seed hear the call for its fullest and best powers. In the shadow the flowers find their refreshment. Too much sun only withers. The shadow that bows the flower must come before the head can be lifted in the glory of a smile. It is the dark shadow alone that gives power: power to develop, power to lift the head, power to choose the colour, power to be beautiful. Shadow makes the roots, and then sends them foraging in the soil for food and nourishment. What sunshine is to the flowers all happy things are to us. Happiness is heart's sunshine, and a valuable thing it is. It makes our lives beautiful; it makes the face radiant; it makes the whole of our being to warm into activity. But shade—the sad experiences of life—that alone makes strength and growth by giving power for both.²

(2) *Sin.*—There is nothing which clouds the sunshine of life like sin. It makes life very dark indeed. What do we need most when we have brought trouble on ourselves by our own wrongdoing, and there is no pleasure in anything, nothing but sadness and regret? The bow that shines in the cloud of sin is Forgiveness, and this is one of the promises of it: 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

Some years ago a young pianist was going to give a concert in Berlin. It was her first concert, and she was very anxious that it should prove a great success, for her whole future career depended upon it. Unfortunately she thought more of success and fame than she did of truth and honour, and she stooped to a mean and dishonest trick, hoping to reap personal gain by unscrupulous methods. This is what she did,—she had printed on all her advertisements the statement that she was 'a pupil of Liszt.' This was a deliberate falsehood, for she had never even seen the great Hungarian composer. Now there is a text in the Bible that a great many boys and girls, and a great many grown-up people too, dislike very much, and wish it had never been written: 'Be sure your sin will find you out.' But even if the text had never been written, the truth would still stand, and it was this great fact that the young pianist had forgotten in her eager haste to make a name. Anyhow, it so happened that on the day before the concert she was reading a newspaper, when to her horror and dismay she saw the announcement that Liszt had arrived in the city, and was staying at a certain hotel! At first she felt tempted to do what all cowards do—run away. But, after thinking it over, she made up her mind to make a clean breast of it, and face the consequences. So she called on Liszt, told him exactly what she had done, and why she had done it, and asked for

¹ James Wells, *Bible Object Lessons*, 26.

² L. Dowsett, *With God among the Flowers*, 224.

his forgiveness. You can just imagine how she felt standing face to face before the great composer, expecting the scathing rebuke she felt she so thoroughly deserved, and conscious too that she had ruined her whole career. Liszt asked her to sit down at the piano and play one of the pieces she was going to perform at her concert. While she did so he stood beside her and made one or two suggestions that would improve the performance. When she had finished the piece he turned to her and said, 'Now, Mademoiselle, you can truthfully say that you are a pupil of Liszt, for you have had your first lesson. You may also put on your programmes that you will be assisted by your master, who will play two pieces at your concert.' He kept his promise, and by his kind and generous action saved the young pianist's reputation.¹

3. *The Rainbow in Heaven.*—There is another bow besides Noah's mentioned in the Bible. St. John had a vision of heaven, and of the throne of God, and round about the throne he seemed to see a rainbow. It is when the sun is gaining the victory over the rain-clouds, when the sunbeams are piercing them, and they are passing away, that the rainbow is seen. In heaven all the clouds of sin and sorrow which darken our lives will have passed away in the sunshine of God's presence, and all His promises will be fulfilled for ever.

A rainbow round the Throne shall shed its light
To tell the old, old story o'er again,
That only in the clouds once black with rain
The Arc of Promise sets its jewels bright;
That only those who well have fought the fight
And here on earth have suffered grief and pain,
Can learn to swell that new, triumphant strain
Which ransomed hosts shall sing on Zion's height.
And then those white-robed armies, who have passed
Through tribulation in the bygone years,
Shall learn that all the sorrow they have known
Serves but to bring them fuller joy at last,
When Heaven's sunshine falling on Earth's tears
Girds with a Rainbow the Eternal Throne.²

III.

The Children of Labrador.

'Ye have done it unto me.'—Mt 25⁴⁰.

There is a delightful series of books called the 'Children's Missionary Series,' published by Messrs. Oliphant, Anderson & Ferrier, which tell us all about the children of different countries. Out of these books it is possible and even easy to make

effective sermons for children. The following sermon is taken entirely from *The Children of Labrador*, by Mary Lane Dwight; 1s. 6d.

Far away along the north-eastern corner of the continent of North America lies the strip of country called Labrador. A current straight from the Arctic glaciers flows past its shores, and this makes the climate so cold during a great part of the year that some persons have the notion that Labrador is next door to the North Pole. It really extends little farther north than Scotland. And yet in summer the children living on the coast can see from their windows glistening icebergs, fantastically shaped, which float slowly southward, or halt grounded near the shore and gradually melt away.

Though the greater number of the people living in this cold country nowadays are British settlers, the *first* children of Labrador were little Eskimos. The Eskimos are cheerful little people. They have round fat faces and keep smiling at you with twinkling eyes. If you do not keep smiling at them they feel badly, because they think you must be angry.

Before any missionaries went to Labrador, the Eskimos were a good deal like animals. They had never learned things which you have known ever since you can remember. They had never even heard that it is wrong to steal or to kill, and as for 'Peace on earth' and 'Love your enemies,' they hadn't the faintest notion of the meaning of such words.

These savages thought that God was a spirit who lived high up in the great grim mountains towards the north, where sometimes they heard him thundering. They called him 'Torngak,' or the Spirit of Death, and the mountains of Northern Labrador are still known as the Torngak Mountains. These people believed that Torngak sat in a rocky cavern always watching them. If they happened to displease him, he took his revenge by sending all sorts of trouble upon them, and he was helped in this by hundreds of spirits like bad fairies, which lived in the air and the sea.

The first missionaries to become interested in the Eskimos and tell them of a God of love were Moravian Brethren. They began to help them by taking their seal-skins, fur, and fish to sell, and giving them in exchange the food and tools and other things which they needed. They also looked after the natives who were in trouble or ill, and opened schools for the Eskimo children. The

¹ A. Reith, *Sunday Morning Talks to the Children*, 143.

² E. T. Fowler, *Verses, Wise or Otherwise*, 185.

Moravians are very devout Christians, and they are faithfully and lovingly trying to lead the Eskimos to believe in Jesus. And now most of these people, whose ancestors not very long ago were savages, say that they want to follow Him, and many show that they are trying to be true Christians.

But one of the best friends the Labrador children have ever had, and one of the jolliest, is Dr. Wilfrid Thomason Grenfell. He says, 'It is not so much what you have that gives you pleasure, but what you do with what you have,' and thinks that the life of a missionary is perhaps the happiest of any.

Until about twenty years ago there were many children in Labrador who suffered and died because there was no doctor to cure them. Now Dr. Grenfell heard this, and he decided to offer to go himself and work among the sailors and fishermen in the new country. At first he worked alone. But very soon a hospital was built. To-day Dr. Grenfell has many helpers. Other hospitals have been opened; schools are being held for the older children, and there is a kindergarten for some of the wee ones; a Home has been built for the children who have no homes of their own; and all sorts of other wonderful things are happening. Indeed, Dr. Grenfell and his helpers are very specially the friends of the children of Labrador because they are aiming not only to make everybody comfortable and good and happy now, but to give the children chances which their fathers and mothers never had, and so to make Labrador after this a better and far happier country in which to grow up.

The hospitals are the very centre of the work among the Labrador fishermen. Dr. Grenfell calls them the 'message of the Mission to the sick.' For he believes that the very best sermon anybody can preach to a sick man is to comfort and be kind to him and to cure him if possible. On the front of one of them is the text:

'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

The letters for this motto were carved by some American boys who had formed a club and called themselves 'The Captains of Ten,' because they were trying to be the captains of their ten fingers, and the carving of those letters was one of the first things they trained their ten fingers to do.

And the Mission preaches sermons in many

other ways. Among them is a Lumber Mill which has been built to give work to the men, and enable them to earn a living. Then there is the Loom Room in St. Anthony, where girls are taught to weave homespun cloth and pretty rugs. But the newest of all is a large home in St. John's for the fishermen, called 'King George the Fifth Institute.' Here there are reading-rooms and a swimming-pool, and a hall where services and moving picture entertainments and concerts are held, and classes and lectures. This bids fair to be one of the very best sermons of all.

Dr. Grenfell has, by his own earnestness and enthusiasm, and by his unselfish and happy life, made many children, and grown-ups too, realize as they never did before that 'The best thing you can give to the deep-sea fishermen and deep-sea landmen, and every other kind of man, is the faith that Jesus Christ in his heart is the best thing he can have, and that there is nothing in the world that is worth quite as much as having every day the opportunity of doing something for others.

And because Dr. Grenfell and his helpers are working in this spirit, we hope that when you and the children of Labrador have grown to be men and women, that northern country will be no longer bleak and desolate and lonely, but one of the colonies of which Great Britain is proudest, where no Mission is needed.

Some New Books for the Study.

Exposition.

Mr. Nowell Smith, M.A., has published the best of the sermons which he preached in the Chapel of Sherborne School since he became Headmaster in 1909. *Members One of Another* is the title he has given the book (Chapman & Hall; 5s. net). The great question for a preacher to boys is how to avoid mere morality on the one hand, and mere doctrine on the other. Doctrine does not interest them; morality does not influence them. To set life (not its parts or elements) in the light of eternity—that is the problem. Mr. Smith recognizes it. Where the ideal is unattainable, he prefers to be sure of morality. He takes care, in short, to be on the ground rather than in the clouds. His language also is always modern, sometimes quite colloquial. For he believes that while the subject-matter

and the purpose of sermons remain the same, there is hardly any form of literature in which the fashion of presentment and the idiom of the language change more rapidly.

The sermons that carry most blessing, the sermons that are altogether the greatest, are those that have no distinctive features. They are neither emotional nor intellectual; they are neither doctrinal nor practical; they are neither short nor long. Such sermons are to be found in *Redemptive Service*, a volume by the Rev. W. H. Macfarlane, of the South United Free Church, Keith (Edinburgh: Andrew Elliot; 3s. 6d. net). Models they are for young preachers; and the people who listen to them are to be envied.

What are introductions for—introductions to books? Is it expected that the book will be picked up from the bookseller's counter and then bought if the introduction shows that it is worth buying? If so, then the volume of sermons by the late Rev. T. W. M. Lund, entitled *A Sower Went Forth* (Longmans; 5s. net), will find buyers, for Dr. G. H. Rendall, late Principal of Liverpool University, has contributed to it a quite irresistible introduction. We shall make one quotation from the introduction and not say another word:

'His pulpit was the centre of personal allegiance: he threw his utmost strength into his sermons, as his first duty to the congregation. They cost him much labour, "a week's hard work," as he once wrote; and delivery entailed a moral tension, "a travail of spirit," which few would have imagined. No sooner was Sunday over, than Monday morning found him at his desk upon the next. The skeleton, with main divisions and illustrations, was outlined often in pencil notes; the final form was then dictated, typed, and carefully underlined and punctuated, for pulpit delivery. His method was reflected in the restrained, and somewhat didactic manner—didactic in the best sense, and free from self-consciousness—which came natural to him in the pulpit. He was there to teach, to deliver a clear message, resting on formed conviction, the fruit of concentrated thought. He was not only fertile in subjects, but covered a wider field than most preachers allow themselves. He assumed in his hearers a general intelligence and culture, which would comprehend all questions of current

interest; and religion in his view was meant to pervade all departments and developments of life, covering the world of thought and action as well as of the affections and the will. His subject once chosen, he adhered closely to the theme. It was impossible to hear a sermon from Mr. Lund, and to have any doubt what it had been about. Each sermon had its title, incisive, suggestive, and not seldom epigrammatic. There was no room for preamble, for subsidiary digressions, for embroideries of speech. Illustrations were indeed numerous, but always strictly subordinated to the main theme, instances used to uphold, to reinforce, or to drive home the argument. So too the quotations, which clinch or summarise the main conclusion; at times the closing quotation was in effect the text of the discourse.'

The Rev. Campbell N. Moody, M.A., has published a volume of sermons with the title of *Love's Long Campaign* (Robert Scott; 5s. net). The sermons are divided into five classes, of which the titles are: 'The Cost,' 'The Counter-check,' 'The Captive,' 'The Crusade,' and 'The Crown.' These titles are well chosen. They describe the sermons that fall within each class. And together the sermons in the volume give a homiletical history of the Pilgrim's Progress from the City of Destruction to the Celestial City.

The glorious apostolic motto 'In Christ,' is the theme of all the addresses which the Right Rev. G. H. S. Walpole, Bishop of Edinburgh, has published under the title of *The Shrine and the Presence* (Robert Scott; 2s. 6d. net). Half of the addresses speak of the Presence of Christ in the Individual, and half of His Presence in the Church. These two halves are brought together by the use of Miss Beatrice Harraden's parable of the Traveller and the Temple, in *Ships that Pass in the Night*.

Dogmatic.

If you know of any one who speaks of theology disparagingly, as out of date and unrelated to reality, send him a copy of the Rev. J. A. Clapperton's *The Essentials of Theology* (Kelly; 3s. 6d. net). It claims to be, and it is, clear, courageous, modern, and intelligent. Yet it is an exposition of theology as the Church has understood theology throughout the ages. Primarily

a student's book, and for the student arranged more clearly than any manual of theology we have seen, it is also written so that the mere reader may find pleasure in it.

Prayer for the Dead is a small part of Christian doctrine (if it is a part at all), but it is right that we should be offered a thorough investigation of the subject, even though it means a pretty large volume. The title is *Praying for the Dead* (Longmans; 3s. 6d. net); and the author is the Rev. R. J. Edmund Boggis, B.D., Vicar of St. Mary Magdalene's, Barnstaple. The investigation is fair, as well as thorough. The New Testament teaching is shown to be non-existent if Onesiphorus was not dead when St. Paul wrote to Timothy: 'The Lord grant unto him to find mercy of the Lord in that day.' Mr. Boggis believes he was dead. But he admits that there are many good commentators against him, some of whom (not the most recent) he names. Near the end of the book he tells us that an inquiry was addressed to various Protestant bodies in this land, asking what is the attitude of each towards praying for the dead, and the answers are quoted. In nearly every case the answer is that the subject has never even been raised. Professor James Cooper alone expresses sympathy with the practice, but he admits that the Confession of Faith is against him.

In *The Assurance of Immortality* (Macmillan; 4s. 6d. net), Mr. Harry Emerson Fosdick has not followed the plan of compiling arguments on behalf of the doctrine of immortality. He has treated the subject practically. Everybody except the occasional crank, recognizes the reasonableness of the belief, and the crank has nothing against it that will stand. No doubt it demands faith. So do other beliefs. The belief that the universe is a cosmic order demands faith. But faith, so far from being opposed to reason and common sense, is necessary to their very existence. Mr. Fosdick cannot prove the fact of immortality, but he is thoroughly convinced that it is a fact.

We begin to see more light on the eschatological problem; but we are not altogether out of the wood yet. It is clearly recognized that Schweitzer's position is untenable, and probably no English scholar is now with him wholly. But the subject is far too difficult to be set aside yet as solved,

and we are certainly not going to set it aside as insoluble. The Rev. H. Latimer Jackson, D.D., chose *The Eschatology of Jesus* as the subject of his Hulsean Lectures last year. In the volume issued under that title the lectures are incorporated, and the whole subject is brought up to date (Macmillan; 5s. net).

The difficulty of studying the eschatology of Jesus is twofold. What did Jesus say?—that is one question that has to be answered. What did He mean?—that is another. Dr. Jackson has come to workable findings on the first question. He is convinced that the Synoptic account is reliable. He sees that the Johannine narrative presupposes it. On the second question he is 'conscious of misgiving which goes near to merge in doubt.' He has found the study 'a sharp discipline in the school of modesty.' For his readers his research has done as much as for himself. The whole subject is laid before them with masterly skill, and every aspect of it is considered with utmost self-restraint. More than in any other book on the subject Dr. Jackson brings out its vital importance for the preacher of the gospel.

The Rev. H. A. Wilson, M.A., Vicar of St. Peter's, Norbiton, has taught the Creed to little children in a series of addresses. He has used everyday language, concrete images, and many illustrations. It is probable that the children did obtain some understanding of its clauses. The addresses are now issued as *The Faith of a Little Child* (Robert Scott; 2s. net).

The Rev. Alfred Fawkes, M.A., has reprinted from the 'Quarterly' and 'Edinburgh' Reviews a number of essays all touching on Modernism, and has had them published in a fine volume, with the title *Studies in Modernism* (Smith, Elder & Co; 10s. 6d. net). Mr. Fawkes, we understand, has lately left the Roman Church; and so, while these essays all deal with Modernism in its relation to that Church, and all reveal the accurate knowledge of the insider, they are written with freedom and occasionally even contain sharp criticism. Wisely, that they may be widely read, they are mostly biographical. We have, it is true, titles like 'Evolution and the Church,' 'Development,' 'Historical Christianity,' 'The Age of Reason'; but we have also titles like 'Tyrrell,' 'Newman,'

'Loisy,' 'Leo XIII.,' 'Pius X. and France,' 'Anatole France,' 'Émile Faguet,' and 'Zola.' And even when the title is not biographical the essay is often so. Thus 'The Ideas of Mrs. Humphry Ward' is really an attempt to explain how Mrs. Humphry Ward came by her ideas; it is a study in psychology rather than in philosophy. The following outburst is the author's; it brings Mrs. Humphry Ward into light in her most interesting mental attitude: 'Both in "Richard Meynell" and in "Robert Elsmere" Mrs. Ward does less than justice to the historical Broad Church Party. It had, and has, its limitations. It was academic: it had a certain aridity; its work was to a great extent indirect. But it kept knowledge alive; and knowledge, after all, is a necessary condition of theology and, in the long run, of religion, take what shape it will.'

The Rev. Revere Franklin Weidner, D.D., LL.D., has published two more volumes of notes based on Luthardt. The one is on *Christology; or, The Doctrine of the Person of Christ*; the other on *The Doctrine of Man* (Chicago: Wartburg Pub. House). The synopsis is done as carefully as though Dr. Weidner were making a reputation which he made long ago. There is everywhere the touch of the man who can write original theology also.

Devotion.

'In a London parish, not far from the Thames, on the tower of the church was a flagstaff, which had been there for many years, but at last was tottering, and scarcely able to bear the strain of the flag, so the Vicar ordered it to be removed. The day after it was taken down he received a letter from the Board of Trade asking why it had gone, and requesting that it might be put up again at once; if a new one were needed the Board of Trade would supply it. The reason was this: that flagstaff on the church tower was the point the vessels made for in coming up the Thames; without it, the captains or pilots of those vessels would have lost their bearings. A fresh flagstaff was at once erected, and there it is to-day, helping to guide the vessels into port. Neither the Vicar nor any of those worshipping in that church knew of the silent witness from their tower. Is it not an encouraging thought that the silent witnesses for Christ are doing His work by keeping close to Him,

living pure, true lives, showing Whom they serve, and helping to guide other voyagers on life's sea to the Port at last?'

That story and more stories like it, and much good reading round the stories, will be found in *Voices of God in Life and Nature*, by Annie McDonell (Drummond's Tract Depot).

From the same office may be had the annual volume of *The British Messenger* (1s.); of *The Gospel Trumpet* (6d.); and of *Good News* (4d.); together with some fresh booklets for the New Year, one of which is *A New Year's Homily* by the Principal of the New College, Edinburgh.

To 'The Iona Books,' published by Mr. T. N. Foulis, Professor James Cooper has contributed a volume entitled *Reliques of Ancient Scottish Devotion* (6d. net). It contains: (1) Service for Communion of the Sick, from the *Book of Deer*; (2) Litany of Dunkeld, from the *Kalendars of Scottish Saints*; (3) The Death-Bed Prayer of S. Margaret, from Turgot's *Life of Queen Margaret*; (4) Consecration of a Burying-Place, from the *Pontifical of Bishop David de Bernham*; and (5) A Children's Service for Palm Sunday, from the *Rathen Manual*.

There is a notable book of essays issued this month by Messrs. Hodder & Stoughton. The author is Mrs. D. C. Lathbury, and the title *Thoughts and Fancies* (1s. 6d. net). The essays are on well-worn topics, there is not a scrap of new knowledge in them, but the reading of them is new life. It is life, not rest; we are in the very thick of the fight. But the rest is on the horizon, and with the new vigour of life we shall reach it.

Here we must notice a little prayer-book, which has been compiled by G. M. Bevan, S.Th. It is a collection of prayers for the use of students of Sacred Theology. The title is *Unto the Perfect Day* (Mowbray).

The Walter Pater Calendar (Frank Palmer) contains a quotation from the works of Walter Horatio Pater for every day in the year, selected by J. M. Kennedy. It is not easy to detach Pater from his context. This for May 29 is characteristic:

'The "classic" comes to us out of the cool and quiet of other times, as the measure of what a long experience has shown will at least never displease us.'

The Rev. S. D. Gordon's 'Quiet Talks' have already run into three series of three volumes each; they have begun the fourth series with *Quiet Talks on Following the Christ* (Revell; 2s. 6d. net). Mr. Gordon's language is rather more American than that of the late Dr. J. R. Miller, but his style is as simple, his doctrine as evangelical, his 'comfort' as comforting, and his thought much more vigorous and penetrating.

Introducing a new book of Devotional Readings by the Rev. W. B. Trevelyan, M.A., Warden of Liddon House, Dean Beeching says: 'This book of readings differs from any other that I know, partly in its main purpose, which is to quicken the spirit of devotion by an appeal to the intelligence, and partly in the fact that its author has thrown his net wider than usual, and has found his material in essays and other secular writings as well as in the treatises of orthodox divines. Moreover, though a few pieces are taken from older writers, the greater number are from those of our own day, who know the spiritual sickness of the time and are best able to minister to it.' That is true, and that is enough for the discerning. The title is *Apples of Gold* (Robert Scott; 2s. 6d. net).

Cura Curarum.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

'He who would leave his life in God's hands must wish nothing, foresee nothing, bring about nothing; he must simply abide in the calling wherewith God hath called him in patient trust and obedience.'—JEAN NICOLAS GROU.

'Beware of the temptation which inclines you to throw up your charge and leave your diocese for a retired life. . . . If you forsook your charge in order to seek repose, perhaps God would visit you with trouble and harass therein, and you would be like that good brother Leontius who had enjoyed abundant heavenly delights when employed in his monastery, but when he persistently sought leave to confine himself to his cell, hoping to lead a more contemplative life, all that spiritual sweetness departed from him. Remember that God doth not look graciously on their peace whom He destined for war. He is the God of battles as well as the God of peace.'—ST. FRANCIS DE SALES.

'God wills our vocation, as it is; let us love

that and not trifle away our time hankering after other people's vocation.'—ST. FRANCIS DE SALES.

'Thou cam'st not to thy place by accident, It is the very place God meant for thee; And should'st thou there small scope for action see,

Do not for this give room to discontent; Nor let the time thou owest to God be spent In idly dreaming how thou mightest be, In what concerns thy spiritual life more free From outward hindrance or impediment. For presently this hindrance thou shalt find That without which all goodness was a task So slight, that virtue never could grow strong; And would'st thou do one duty to His mind, The Imposer's—overburdened thou shalt ask, And own the need of grace to help, ere long.'

ARCHBISHOP TRENCH.

'Be faithful and do your best always for every congregation and on every occasion.'—PHILLIPS BROOKS.

'No man can understand his full capacity of thought and feeling—his strength to do and to suffer—until he gives himself with a single heart to a great and holy cause. New faculties seem to be created, and more than human might sometimes imparted by a pure fervent love. Most of us are probably strangers to the resources of power in our own breast through the weight and pressure of the chains of selfishness.'—W. E. CHANNING.

'The real pre-eminence of any gift lies wholly in its use, and that is a pre-eminence which we ourselves secure or forfeit for whatever we happen to possess. Yes, if there be any intrinsic excellence in one sort of gifts above another (I doubt whether there is), certainly that difference is of incomparably less importance than the difference between the gift that is perverted into a man's own service and the gift that is loyally dedicated for the common good. . . . The health and happiness of life depend on the frank and generous dedication of all our powers, all our advantages, to the work which God has set before us.'—F. PAGET, *Hallowing of Work*.

'Go on in straightforwardness, and since God has given you charge over these souls, give Him the charge of yours, and ask Him to bear both you and your burden.'—ST. FRANCIS DE SALES.

Contributions and Comments.

Watering with the Foot.

I HAVE frequently seen native cultivators of rice watering the ground (not merely making a depression in it) with the foot, both in Ceylon and in parts of India. Rice fields are ploughed wet, and the seed is literally 'cast upon the water that covers the ground' (this is the meaning of Ec 11¹). The water is allowed to flow over and flood the prepared earth before the sower goes forth to sow. There are little ridges of earth left in places, and as the sower scatters the seed some of it falls on these ridges above the water. If left there, the 'birds of the air' would take it, so the sower lets his foot down into the corresponding depression and with the flat side of his foot and by means of a sharp lateral jerk throws water over the ridge, thus causing the seed to sink in. As the customs of 'the changeless East' persist, I think we may be reasonably certain that this is the practice referred to in Dt 11¹⁰.

F. J. MILES.

West Melbourne, Victoria,
Australia.

Rope on the Head.

1 K 20³¹. Dr. Skinner's note on this verse (in the *Century Bible*) says, "'Ropes upon our heads" cannot well mean "halters round our necks," like the burghers of Calais before Edward III. Although the custom is not elsewhere mentioned in the O.T., the rope was probably at one time the headgear of the humblest classes (see Nowack, *Archäologie*, i. p. 125); and, like the sackcloth on the loins, was assumed by others as a mark of the deepest humiliation.'

In Busoga, one of the countries in the Uganda Protectorate, mourners used to (and still may) wear rope on their heads. In Buganda the king's executioners used to wear ropes round their necks *and on their heads*, but that custom does not illustrate our text as the Busoga custom does, for the Syrians in question were victims, not executioners, and the custom is shown in conjunction with the custom of wearing sackcloth, the meaning of which is not in doubt.

H. T. C. WEATHERHEAD.

C.M.S., King's School, Uganda.

Prayer with Eyes closed.

It has often occurred to me to ask, why is it that when prayer is offered (extempore) the eyes are closed? Some elders of the denomination to which I belong, namely, the Calvinistic Methodists of Wales, tell me that they remember one or two old preachers who always prayed with their eyes open—a circumstance considered to be rather unusual. My neighbour here, the Rev. J. E. Rees, also tells me that he could not help noticing when listening to one of the most prominent preachers in the English pulpit that he prayed with eyes open and gazing upwards.

Walter Pater, in the study on Pico Della Mirandola in his *Renaissance*, says: 'The word mystic has been usually derived from a Greek word which signifies "to shut," as if one *shut one's lips* brooding on what cannot be uttered; but the Platonists themselves derive it rather from the act of *shutting the eyes*, that one may see the more, inwardly.' The Neo-Platonists urged that as a condition of the beatific vision the senses should be closed to everything external. The mystic was to gaze with closed eyes in order, passively, to receive impressions, which after all was not knowledge as a state of ecstasy.

On the other hand, it is to be noticed that when Christ prayed He 'lifted up his eyes.' Compare Jn 11⁴¹ 17¹ (A.V. and R.V.).

I would be glad to know whether anything has been written, etc., on this matter. D. JOHN.

Port Talbot, S. Wales.

'I beheld Satan fall as lightning from heaven' (Luke x. 18).

It is agreed that the R.V. 'fallen' is no improvement. The time is indefinite (*ἐθεώρουν*); it is the time of thought-conception.

The words are generally interpreted as referring to the overthrow of Satan, and no suspicion of any other meaning breaks the slumber of commentators. Yet, on this finding, v.¹⁹ is but a weak application of the same thought—'So you are quite safe—nothing shall harm you.' Jesus was not wont so to speak. Nor was He wont to waste metaphors, and

'lightning' should have been vivid enough to wake the sleepers. Could a worse metaphor be found for an overthrow, a mere 'fall'? Is our master of metaphor suddenly fallen on ineffectiveness?

Surely we must take the words together: 'fall-as-lightning-from-heaven.' Then we have here Christ's view (ἐθεώπων) of the evil that is on the earth: it is the blasting of Satan, Satan destructive as lightning, swift, fatal, devouring. Christ is fighting, not 'something,' but 'some one.' The earth were very fair—but for the lightning. It shall yet be fair—'Go, I give you authority—go, heal and bless, and you shall drive out the malevolent minds of wickedness from their citadels, until the earth becomes the Paradise of God.'

'Whom shall I send, and who will go for us?' It is the men who have looked upon God, the men who, like Greatheart, have set their names down (v.²⁰), who are proof against fear, time, defeat, and all the power of the enemy. 'Father, I thank thee for them.' The city of God shall be built by the citizens thereof, and 'spite of hell, shall have its course.' 'All things have been delivered unto me of my Father.' 'For us fights the proper Man, whom God himself hath bidden.'

F. WARBURTON LEWIS.

Aberystwyth.

'Many Mansions.'

In the article upon Jn 14² the writer states that 'as commonly understood, the "many mansions" are for the souls of men in heaven.' With that he appears to reject the suggestion that Christ 'was adumbrating a number of successive stages in the soul's progress through life after life into all eternity.'

The literal significance of *μοναὶ* is, well represented by the *mansiones* of the Vulgate. It is not, however, represented by the modern sense of the English derivative; hence the first interpretation. For the second, upon the basis of the less definitive and more literal translation, more might be said. We might admit the 'adumbration,' if nothing more.

We suggest that the real difficulty arises out of a too narrow interpretation of the previous phrase: 'my Father's house.' Does this mean Heaven apart from, or in contrast to, Earth, as so often

assumed? Or does it not rather include, in one whole, this world and any other sphere regarded as under the administration of the Father. The exegesis of the article in question requires this: 'The Father's house must . . . be that illimitable universe, that heaven of heavens' in which, whole and part, 'God is immanent.' In the conception 'house of God' this world is but one dwelling among many.

Christ seems to suggest that His departure from earth was not the tragedy His disciples held death to be. It is not separation from God. He would have them regard it rather as the departure, within the same great house of God, from one abiding-place to another. 'Let a man be of good cheer about his soul if only he has arrayed her in her proper jewels. . . . Thus arrayed she will be ready when the hour comes to start on her journey to the other world. And there she will dwell in mansions far fairer than these. . . .'¹ Such words from the last discourse of Socrates breathe the spirit of the Master's. But the death of Christ His disciples could not contemplate save as a homelessness of the soul within the shades of Sheol. 'To the Old Testament saint this life on earth was a brief but happy visit paid to the Lord; but death summoned the visitor away, and it came to an end. This is the significant element in the popular view of death, that it severed the relation between the person and God.'² These disciples were as yet related to this dispensation. Christ's words asserted, therefore, that death did not necessarily sever the relation to God, but that if He passed beyond this habitation it was but unto another within the Father's house.

One is reminded of the other phrase of Christ's from the same Gospel: 'Other sheep I have which are not of this fold. . . .' He moves in a wider sphere, and His vision goes beyond even the cosmology of the day. And in the case we are considering He lifts the despair of the old dispensation and shows 'infinite worlds beyond.'

R. SCOTT FRAYN.

Ilminster.

Hebrews v. 3.

MAY I be allowed to say in reply to Professor W. H. Griffith Thomas' query in your last issue,

¹ From *Phaedo*.

² A. B. Davidson, *Theology of the O.T.*, p. 503.

anent He 6⁸, 'And this we will do, if God permit'—that the meaning of the passage is perfectly clear in Arthur Way's translation of the Epistle, as follows:—

'Therefore do let us get past the elementary stage of Christian doctrine, and press on to matured knowledge. Let us not be for ever laying and re-laying the foundations, harping on the necessity for that change in life's purpose which leads to the abandonment of the Mosaic law. . . . *And to this advanced teaching I now mean to proceed, if God permit me.* For it is a task beyond human powers, when men have once had their souls flooded with the Light . . . to go on indefinitely rekindling in them the new life-purpose, so long as they go on recrucifying. . . .'

Does not this carry out the thought of the previous chapter and give a perfectly natural explanation of the queried phrase?

H. MUDIE DRAPER.

Forest Hill, London.

Christ's Preaching to the Spirits in Prison.

MUCH significance is to be attached to the sequence of thought in this passage (1 P 3^{19, 20}).

St. Peter has been speaking of the death of Christ in the flesh and His subsequent quickening in the Spirit. Following this he would speak of our Baptism, the seal of our salvation, which explains how the dying of the Just for the unjust is rendered effectual. And to illustrate the thought of Baptism, he would draw attention, according to the exegesis of N.T. writers, to the prefiguring of that ordinance in the saving of Noah and his company by water in the Ark.

The thought of Noah and the judgment passed upon the world in his day (a thought frequently in the mind of Jesus) was no doubt often present to St. Peter, and he may have asked himself the question more than once—What became of those who bought and sold so unconcernedly at that period, and were destroyed in their folly? He has answered the question to himself, it may be, by concluding that even they had the gospel preached

to them by Christ in the Spirit after death. Still the problem had bulked so largely in his mind that it always associated itself with Noah's name.

Thus, because he is about to compare Baptism with the waters in the days of Noah, and because, further, he has just used the phrase 'in Spirit' (v.¹⁸), the old problem flashes into his mind; and St. Peter gives his solution in v.¹⁹, following it up in v.²⁰ with the actual thought meant to follow v.¹⁸. V.¹⁹ is certainly parenthetical, and its presence in the passage may be explained on some such lines as the above.

The phrase 'the gospel was preached to the dead,' occurring in 4⁶, is also parenthetical, being added as if to explain the justice of God's judging the dead. But the recurrence of the thought may be more fully accounted for:

1. It may be repeated because the mysterious problem so lately touched upon in chap. 3 is still lingering in the Apostle's mind.
2. It may be that those to whom he wrote had been concerned about their unconverted dead, and had by Silvanus (?) sought enlightenment from the great Apostle.

In the latter case, it might be asked, would not St. Peter have said more on the subject? The answer is that he *could not do so* without giving rein to his imagination in the manner of Apocryphal writers. A combination of the two reasons mentioned may account for the repetition of the phrase.

That St. Peter did not limit the preaching to the spirits of Noah's age is, of course, shown—

1. By the fact that the mention of Noah is *primarily* connected with the thought of Baptism.
2. By the fact that the repetition in 4⁶ is in general terms.

S. C. PARKER.

Glasgow.

The Fear of God.

FEAR of God a duty (Dt 10¹², Neh 5⁹, Ec 12¹⁸).
God worthy of being feared—

Because of His (1) deeds (Dt 10²¹, Jos 4²³⁻⁴, Ec 3¹⁴).

(2) majesty (Dt 28⁵⁸).

(3) omnipotence (Jos 4²⁴, Jer 5²²).

Because of His (4) anger against sin (He 12^{28, 29}, Lk 23⁴⁰).

(5) Kingship and Fatherhood (Mal 1⁶).

(6) forgiveness (Ps 130⁴).

God's attitude to those who fear Him—

(1) He delivers them from affliction (2 K 17³⁶⁻³⁹, Ps 34⁷ 145¹⁹, Ec 7¹⁸).

(2) He blesses them with prosperity (Ps 25¹³ 31¹⁹ 34⁹ 111⁵ 128, Pr 10²⁷ 22⁴).

(3) He saves them from sin (Ps 85⁹, Mal 4², Ac 13²⁶).

(4) He shows mercy towards them (Ps 103^{11, 13, 17}, Lk 1⁵⁰).

(5) He blesses them morally and spiritually (Ps 31¹⁹ 115¹³, Pr 14²⁷, Ec 8¹², Jer 32^{39, 40}, Rev 11¹⁸).

(6) He honours them (1 S 2³⁰, Ps 60⁴).

(7) He finds pleasure in them (Ps 147¹¹, Ac 10³⁵).

(8) He teaches them (Ps 25^{12, 14}).

(9) He makes them special objects of His care (Ps 33¹⁸).

Results, moral and spiritual, of fearing God—

(1) Lack of fear of God a sign of perversity (Pr 14²).

(2) Fear of God a sign of wisdom (Job 28²⁸, Ps 111¹⁰).

(3) Those who fear Him are careful of His honour (Lv 22³², Neh 5⁹).

(4) They serve Him (Dt 6¹³, 1 S 12²⁴, Jos 24¹⁴).

(5) They keep His commandments (Dt 5²⁹ 6² 10¹² 13⁴, Ec 12¹³, Jer 32⁴⁰, 2 Co 7¹, Eph 5²¹).

(6) They keep themselves from sin (Ex 20²⁰, Ps 4⁴ 19⁹, Pr 3⁷ 14^{16, 27} 16¹⁶).

(7) They are trustworthy (Ex 18²¹).

(8) They are hopeful and courageous (Pr 14²⁶, Is 50¹⁰).

Fear of God contrasted with fear of man (Mt 10²⁸ = Lk 12^{4, 5}), Ac 4¹⁹.

Worth of fear of God (Pr 15¹⁶).

W. WATSON.

Manse of Oyne, Aberdeenshire.

Entre Nous.

New Biography.

J. R. Miller.

JESUS and I are Friends (Hodder & Stoughton; 3s. 6d.)—this is the title which has been given by Mr. John T. Farris to his biography of the Rev. J. R. Miller, D.D., author of *Week-day Religion* and more than sixty other books of devotion. Dr. Miller was successful in the pastorate of first one and then another of the great Presbyterian churches of the United States. His success was due to the note of comfort in all his sermons, and to his pastoral work. 'He built up this church,' said one, 'by his wonderful pastoral work.' He was successful also as editor of the Westminster series of Sunday School publications. But he was most successful of all as a writer of books of devotion. Their note was simplicity—simplicity of thought and simplicity of language. A Philadelphian, returning home from a vacation trip, wrote—

'While stopping at an hotel on one of the islands in beautiful Casco Bay, the proprietress inquired

whether I was acquainted with Dr. Miller. I was surprised at her question, because I knew her to be a member of the Roman Catholic Church. "I always have one of Dr. Miller's books with me wherever I may happen to be," she explained. "His words have comforted me in my sorrow and helped me more than any others I have ever read; he seems almost to know my problems, and in his books I have found a way out of many difficulties." Then she added, "I was advised to get Dr. Miller's books by the priest in charge of my church."

George Borrow.

'The book has taken me ten years to write, and has been a labour of love.' That, or something like that, we have seen before, as an apology for a rambling ill-written volume. Here it is no apology; for the author of this biography is Mr. Clement King Shorter, at once an accomplished biographer and a master of the English language. There are four biographies of Borrow worth attending to—William I. Knapp's, in two volumes, published by John Murray in 1899, and containing nearly all

the materials in which other biographers have quarried; R. A. J. Walling's, a little book, published by Cassell, which has added to our knowledge of Borrow's Cornish relatives; Herbert Jenkins's larger book, published by John Murray, into which have been gathered new materials from Mr. John Murray's archives and from the Record Office Manuscripts; and Edward Thomas's, published by Chapman & Hall, the fine critical study of a book-lover. And now there is this fifth biography, published by Hodder & Stoughton, and excelling all the rest in interest, and likely to do more than all the rest to make enthusiastic Borrowians of its readers. The title is *George Borrow and his Circle* (7s. 6d. net).

It is usually a handicap, and often a serious one, to a biographer that he is not first in the field. To Mr. Shorter it has been an advantage. He has been under no obligation to satisfy relatives and friends; he has had no necessity laid upon him to print masses of correspondence. Mr. Shorter has written the biography to please himself. When he says that it has been a labour of love to him he has said all that he is called upon to say about it. But he might never have taken the book in hand if he had not been fortunate enough to become possessed of a great quantity of unused and most important material. The biography owes its existence to that find, as well as some of its value. Its intense interest it owes to the enthusiasm and literary ability of its author.

Silvester Horne.

Ten years ago the Rev. C. Silvester Horne, M.A., M.P., left Kensington to start and superintend an institutional church in Tottenham Court Road. Now he tells the story of those ten years in a book to which he has given the title of *Pulpit, Platform, Parliament* (Hodder & Stoughton; 6s.). The labour involved in bringing an institutional church into being, and keeping it in vigorous health throughout all its activities, is enough to occupy the energies of the most energetic among men. But Mr. Silvester Horne has been defeated as a London County Councillor, he has twice won a Parliamentary election, he has done his duty as a member of Parliament, and he has been ready to work and speak on behalf of every social and religious movement of these years. Hence the title of the book and the stirring pages that compose it. There are many interests touched in it,

the most insistent being the claim that politics should not be excluded from the pulpit. Mr. Horne would band the Churches together on behalf of political action. 'They should agree to carve out, as it were, of the general body of political questions certain problems as to whose social and moral character there can be no dispute, and frankly claim and freely exercise the right and the duty to deal with these questions in the light of Christian ethics.' Among the minor interests are the visits which Mr. Horne has paid to other countries and the men he has seen. He has talked with President Wilson for one. And he says: 'President Wilson told me the excellent story of old Dr. McCosh of Princeton, to whom a measure of co-operation was once suggested on the basis of the Apostles' Creed. "No, no!" said he defiantly, "I will not 'descend into Hell' with the Episcopalians!"'

Thomas Bowman Stephenson.

This is *The Life of the Reverend Thomas Bowman Stephenson, B.A., LL.D., D.D., Founder of the Children's Home and of the Wesley Deaconess Institute*, by William Bradfield, Warden of the Wesley Deaconess Institute (Charles H. Kelly; 5s. net). Mr. Bradfield has written the biography; he has not merely edited letters and diaries. The temptation to offer a jumble of old letters and patch together shreds from more or less private diaries did not come to him, for neither letters nor diaries of any worth were to be found. The Doctor, as they called him in the Home, was too busy all his life. So the book reads as a book should read—easily, steadily, consistently; and the picture of the man, drawn by one competent sympathetic hand, is vivid enough to remain with us.

It is a history of 'the Home' quite as much as a biography of the man. We have eighty pages of introduction, in which we find a young Wesleyan eager to become all things to all men if by any means he may save some. He is the first to preach in a theatre, and the first to preach in a moustache, the latter being the more daring innovation. He carried politics into the pulpit, and he carried the Bible there. For up to these days of startling innovation Wesleyan preachers preached from the pulpit, but read the lessons from a lower desk. Stephenson could not see the children when he stood at that lower desk, so one day he lifted the Bible and walked up to the pulpit with

it. From that day he had his eye on the children. And it was both penetrating and sympathetic. They swarmed, not into the Church, but into the streets of Lambeth, and at last he could stand their homelessness no longer and founded the Children's Home. And out of the Home, by ordinary evolution, there came the Wesley Deaconess Institute.

After this the story is of the Home and the Institute. There are encouragements for the preacher of the Gospel and illustrations. Here is the well-told story of a great temptation.

'One year on Covenant Sunday, the first Sunday in January, everybody had gone to the evening service, but a boy who was being trained as an engineer was left behind to look after the taps, which were in danger of being frozen. One of the Sisters, whose room looked out over some leads, had left a fire burning brightly and the blind up. When she returned she found the window open, the dressing-table overturned, the looking-glass on the floor, and some other marks of disturbance; but some small change she had left on the chest of drawers still remained there untouched, and her watch and chain were also in their place. She at once called the Governor's attention to the state of her room. He went outside the window, and found on the frozen snow on the leads the print of boot-nails, which he promptly copied. Then going to the house to which the boy in question belonged, he asked to see his boots, and, as he anticipated, found that the nails corresponded with the prints in the snow. He went up to the bedroom and asked the boy what he had been doing, and on his attempting to stammer out some excuse, forbade him to speak, but told him to get up at once and come and see him at the office. When the lad came, he begged him not to tell lies, but to confess what had really taken place. Breaking quite down, the boy told him with sobs that he had passed that window on his way to examine the taps, and saw the money lying on the drawers inside. He had got in through the window, and was about to put his hand on it, when something said to him, "If you touch that money you are a thief," and he had turned round suddenly, sprung on to the dressing-table, kicking it over in his haste, looking-glass and all, and fled as for his life. It was his victory, and the beginning for him of an honourable Christian career.'

Mary Rebie Hazledine.

There is very little in the biography of Mary Rebie Hazledine, which is published under the title of *A White Flower* (Marshall Brothers; rs. 6d. net), to catch the attention of the book-buyer. But the little there is very fragrant. The daughter of the Vicar of St. Luke's, Ramsgate, she was born in Oxford, a twin, with the frequent weakness of twins, and died in her nineteenth year. She did nothing, she was everything. The story is told simply and gracefully.

New Poetry.

THE poets have not all been musical, for music and poetry, like Cowper's knowledge and wisdom, 'far from being one, have oftentimes no connexion.' Nor have all the musical poets written of music or musicians. Those who have will be found in the introduction and index to Mr. George Hyde Wollaston's *The Poet's Symphony* (Arrowsmith; 5s. net). And in the book itself will be found their poems. They are arranged musically—Preludio, Intermezzo I°, Adagio, Intermezzo II°, Pastorale, Scherzo, Intermezzo III°, Finale. Who are the poets that have written most on music? They are Browning, Herrick, Moore, and Shelley.

The volume is quite distinct from the ordinary anthology. And the publisher has maintained the distinction in the printing and binding of it.

Father Tom.

The poetry of the Rev. Thomas B. Pollock of St. Alban's, Birmingham, known as Father Tom, has been edited by Isa. J. Postgate, and issued in Birmingham by Messrs. Cornish Brothers, under the title of *The Story of the Nativity* (3s. 6d. net). It is not all religious. Father Tom used to enliven the annual social gathering of St. Alban's Mission with a 'Tea-Party Prologue.' One of the Prologues was given in the Memoir, another will be found in this volume.

James Whitcomb Riley.

Messrs. Gay & Hancock have published a selection of the *Poems* of James Whitcomb Riley, the author of 'There, little girl, don't cry' (rs. net). They are religious or domestic or both. The selection should be rearranged so as to bring the three on the Baby together. Here is one—

THE HEREAFTER.

Hereafter! O we need not waste
 Our smiles or tears whate'er befall:
 No happiness but holds a taste
 Of something sweeter, after all;—
 No depth of agony but feels
 Some fragment of abiding trust,—
 Whatever Death unlocks or seals,
 The mute beyond is just.

Ford Madox Hueffer.

After publishing four or five volumes of poetry and finding no encouragement—the highest number bought of any volume was fourteen copies—Mr. Ford Madox Hueffer is amazed, for 'then comes the publisher—a real publisher, though I imagine a mad one, who offers me money—yes, real money—for the right to publish a Collected Edition!' Here is the edition—*Collected Poems*, by Ford Madox Hueffer (Max Goschen; 5s. net)—a handsome book, with all the poems in it—and a preface. And you never read such a preface. Mr. Ford Madox Hueffer does not know whether he can write poetry or not, and it seems that nobody can tell him; anybody could tell him that he can write prose. The preface is all about poetry, what poetry ought to be and sometimes is. Of all things it ought to be real. 'I would give almost anything to have written almost any modern German lyric or some of the ballads of my friend Levin Schücking. These fellows you know. They sit at their high windows in German lodgings; they lean out; it is raining steadily. Opposite them is a shop where herring salad, onions, and oranges are sold. A woman with a red petticoat and a black and grey check shawl goes into the shop and buys three onions, four oranges, and half a kilo of herring salad. And there is a poem! Hang it all! There is a poem.' Poetry must be real; it may be vulgar, but it must not be affected. 'I remember seeing in a house in Hertford an American cartoon representing a dog pursuing a cat out of the door of a particularly hideous tenement house, and beneath this picture was inscribed the words: "This is life—one damn thing after another." Now I think it would be better to be able to put that sentiment into lyric verse than to remake a ballad of the sorrows of Cuchullain or to paraphrase the Book of Job. I do not mean to say that Job is not picturesque; I do not mean to say that it is

not a good thing to have the Book of the Seven Sorrows of whom you will in the background of your mind or even colouring your outlook. But it is better to see life in the terms of one damn thing after another, vulgar as is the phraseology or even the attitude, than to render it in terms of withering gourds and other poetic paraphernalia. It is, in fact, better to be vulgar than affected, at any rate if you practise poetry.'

Of the poetry take this—

ON THE HILLS.

Keep your brooding sorrows for dewy-misty hollows.

Here's blue sky and lark song, drink the air.

The joy that follows

Drafts of wine o' west wind, o' north wind, o' summer breeze,

Never grape's hath equalled from the wine hills
 by the summer seas.

Whilst the breezes live, joy shall contrive,
 Still to tear asunder, and to scatter near and far

Those nets small and thin

That spider sorrows spin

In the brooding hollows where no breezes are.

James Moffatt.

Dr. James Moffatt is not the author of this volume of poetry, but it is good enough to give him a place among the poets. Spurgeon used to say that even at family worship he could not help taking note of such and such a verse as good for the text of a sermon. Dr. Moffatt has been accustomed, as he read Shakespeare and Browning and many more, to take note of such and such a passage as good for text illustration. And now these passages have all been copied out, placed under their proper text, and published in a handsome volume with the title of *The Expositor's Dictionary of Poetical Quotations* (Hodder & Stoughton; 10s. 6d. net). Let us quote two illustrations to show the range of the selection—

JOB xxx. 12.

'Upon my right hand rise the rabble.'

Nor might nor greatness in mortality
 Can censure 'scape; back-wounding calumny
 The whitest virtue strikes.—SHAKESPEARE.

JOB xxx. 26.

'When I looked for good, then evil came; and
when I waited for light, there came darkness.'

I craved for flash of eye and sword,
I dreamt of love and glory,
And Fate—who sends dreams their award—
Unfolds like changeless coils of cord
Life's long, slow, sordid story.

I. ZANGWILL, *Blind Children* (p. 89).

Margaret L. Woods.

The Collected Poems of Mrs. Margaret L. Woods have been published by Mr. John Lane in a volume which is nearly as attractive without as it is to lovers of poetry attractive within (5s. net). There is also a photogravure, which the author's many friends will be right glad to look upon. Let it be understood that *Collected Poems* means collected everything. The volume includes the London Poems, the Peasant Poems, the Oxford Poems, the Child Poems, the Ballads and Lyrics, the Songs and the Plays. The Child Poems are not all poems for children, though Mrs. Woods can write for children; they are sometimes poems about them, as this—

THE EARTH ANGEL.

Beloved spirit, whom the angels miss
While those heaven-wandering wings thou foldest
here,
Love musing on thee, Love whose shadow is
fear,
Divines thee born of fairer worlds than this,
And fain ere long to re-assume their bliss.
Stay, winged soul! For earth, this human
sphere,
Claims thee her own, her light that storms
swept clear,
Her Righteousness that Love, not Peace, shall kiss.
Twas out of Time thou camest to be ours,
And dead men made thee in the darkling years,
Thy tenderness they bought for thee with tears,
Pity with pain that nothing could requite,
And all thy sweetness springs like later flow'rs
Thick on the field of some forgotten fight.

Susan L. Mitchell.

A new edition of *The Living Chalice* (Maunsel; 2s. 6d. net) has had new poems added to it. And these also are poetical, as are the poems of so many Irish women in our day. Take this—

THE TRYST.

I come to you, blind, hunted creeping things,
I come your way;
Though I had chosen sun-sweet air and wings
And the blue day,
Now through the clinging darkness I must creep,
Dim citizens, with you my tryst to keep.
I've had my soaring time, my long, light day.
Shall I complain
If for a space I go a heavier way
In bonds and pain?

The lords of life know neither high nor low,
The heart of man by many a road must go.

Heine's *Atta Troll*.

Messrs. Sidgwick & Jackson are the publishers of a very clever translation of Heine's *Atta Troll*, which has been made by Herman Scheffauer (3s. 6d. net). Besides the cleverness of the translation—really more like genius than cleverness—the little volume has some pen-and-ink sketches that are also very clever, and an introduction by Dr. Oscar Levy.

Katherine Tynan.

Katherine Tynan's new volume of *Irish Poems* (Sidgwick & Jackson; 3s. 6d. net) is dedicated to 'the First Gentleman in Ireland and the Most Gracious.' Its contents are as its title, Irish. There is the glow of home-love, shot through with the dash of adventure, which makes Irish poetry so irresistible; and all is interpreted by an imperious imagination creating poetry that will never be lost. There are just one or two poems that are not Irish, and one of them shall be quoted—

THE LEPER.

Not white and shining like an ardent flame,
Not like Thy Mother and the Saints in bliss,
But white from head to foot I bear my blame,
White as the leper is.

Unclean! unclean! But Thou canst make me
clean;

Yet if Thou cleanse me, Lord, see that I be
Like that one grateful leper of the ten

Who ran back praising Thee.

But if I must forget, take back Thy word;

Be I unclean again but not ingrate.

Before I shall forget Thee, keep me, Lord,

A sick man at Thy gate.

Magazines New and Old.

Take first the two that are old. *The Young Man* and *The Young Woman* (Horace Marshall; each 3d. monthly) have entered upon the New Year with new features and a new and vigorous life. The frontispiece of the one gives us the picture of the ideal young man; the frontispiece of the other of the ideal young woman. Both pictures are worth studying; both are worth believing in. The contents are miscellaneous in the *Young Man*, too miscellaneous, perhaps for its evident high object of encouraging a manly Christian life. The *Young Woman* is consistently womanly. Where will women find in greater attractiveness the things which interest and uplift life?

Ancient Egypt.

Ancient Egypt is the title which Professor Flinders Petrie has given to his new magazine. A journal on Ancient Egypt, he says, has long been needed for the five thousand readers of Egyptian history, and several times in the last twenty years it has been proposed to supply this want. Now we hear that there are to be two journals; but the only one to appear yet is *Ancient Egypt* (University College, London; 2s. net).

It is a small folio of 48 pages, most handsomely printed and illustrated. The frontispiece is a plate in gold and colours illustrating the jewellery of the XIIth and XVIIIth Dynasties. This plate is alone worth the money charged for the magazine. But the same is true of at least one of the articles. If Professor Flinders Petrie's Drew Lecture on 'Egyptian Beliefs in a Future Life' had been published as a book or pamphlet, it would certainly have cost the price of the whole journal. That is the principal article in this number, but there are at least five more which cannot be passed over. The editor's idea is to make his journal a quarterly record of Egyptology. It is very likely that by it alone we shall be kept abreast of all that is done by spade or pen.

The Unpopular Review.

This is a daring title, but not inaccurate. Most artistic and arresting without, it is within—but we must try again. The publishers are Messrs. Henry Holt of New York (75 cents).

The Great Text Commentary.

The best illustration this month has been found by the Rev. W. C. Jackson, Manchester.

Illustrations of the Great Text for March must be received by the 20th of January. The text is He 2¹⁸.

The Great Text for April is Ro 13¹ along with 1 P 2^{18, 15}—'Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.' 'Be subject yourselves to every ordinance of man for the Lord's sake. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.' A copy of Allen and Grensted's *Introduction to the New Testament*, or Walker's *Christ the Creative Ideal*, will be given for the best illustration sent.

The Great Text for May is Ph 1⁶—'Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.' A copy of Charles's *Studies in the Apocalypse*, or of Allen's *Introduction to the New Testament*, or of Sayce's *Religion of Ancient Egypt*, will be given for the best illustration sent.

The Great Text for June is Ro 1¹⁸—'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.' A copy of any volume of the *Great Texts of the Bible*, or of Winstanley's *Jesus and the Future*, will be given for the best illustration sent.

The Great Text for July is Ac 21¹⁸—'Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' A volume of the *Greater Men and Women of the Bible*, or three volumes of the 'Short Course' Series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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